J. N. MOHANTY

EDMUND HUSSERL'S THE FREIBERG YEARS

1916–1938

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To my students all the world over

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Contents

Preface

With the completion of this volume, my researches into Husserl's works are complete. Advanced age and declining health will not, I am afraid, let me publish anything else on Husserl. As I bring this work to an end, I perceive myself to be a phenomenological Vedāntin. I look forward to the possibility of writing a brief exposition of my understanding of this Vedānta.

I am indebted to many friends for their help in writing this book, but it would be futile on my part to name every one of them. Only one I will name, although I know that she does not want to be named. She is Bina Gupta of Columbia, Missouri. Without her unstinting help, this entire project would not have seen the light of day.

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Introduction

This introduction is primarily for those who may not have read my *Philosophy of Edmund Husserl: A Historical Development* (New Haven: Yale University Press, 2008), of which this present work is a continuation. In that preceding volume I traced the development of Husserl's thought from his Halle years through the Göttingen period. The story began with the 1886 work *Philosophy of Arithmetic* and ended with 1913's *Ideas toward a Pure Phenomenology and Phenomenological Philosophy*. Thus the previous volume covered a period of almost thirty years, and in this volume we take up the story from 1916, when Husserl moved to Freiburg, and continue it up until his death in 1938. In the first volume, I noted how a trained mathematician turned into a most sophisticated philosopher whose problems for philosophical thinking arose not out of history of philosophy, that is, reading other philosophers, but rather out of mathematical experience. Soon our philosopher turned to logic and semantics, passed through several stages of philosophy of mathematics—all culminating in the important work *Logical Investigations*, by which time he had been able to break through the Brentanian circle and had come into his own as a philosopher. This was a difficult process, marked by frustrations and intense work, a search for clarity with regard to foundations and a proper method for making philosophy scientific. Phenomenology is the result. Philosophy has to be descriptive in method and must aim at

essential truths to be discovered by eidetic intuition. Husserl's refutation of psychologism as a theory about the foundations of logic earned him considerable recognition, leading to a call from the University of Göttingen to be professor of philosophy.

In Göttingen, Husserl enjoyed the company of eminent mathematicians and physicists, and as Cantor was in Halle, Hilbert became a major influence on Husserl at this new place of work. Eminent scientists studied with Husserl, including Hermann Weyl and Max Born. But at the same time, in 1905, Husserl's thinking underwent another radical transformation. He discovered the new method of *epoché*. We do not know if Kurt Gödel was right in surmising that this discovery was the result of a profound spiritual experience, but we can now tell that this method led to the transformation of Husserl's phenomenology into a transcendental philosophy. The eminent Neo-Kantians Natorp and Rickert befriended him, students flocked from all over Europe, the Göttingen Phenomenology Society was founded, and the famous *Jahrbuch* was started. The Munich phenomenologists Pfänder and Daubert, and also Scheler, came to Göttingen, and Gilbert Ryle visited him from England. At last, in 1913, Husserl's first attempt to systematize transcendental phenomenology appeared, or rather the first volume of it. The unfinished projects, including researches on consciousness of time, were continued, to be finished in Freiburg. Husserl stood, as the leading German philosopher, on the threshold of years of fruitful research and new discoveries. We turn now to the Freiburg years.

PART I

Completion of the First Systematization

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I

The Freiburg Project

I

Before I begin my exposition of Husserl's work let me briefly summarize the philosophical accomplishments of the Göttingen years, so that we keep in mind where precisely Husserl took off in Freiburg. These are:

1. Already in Halle, Husserl had broken though the Brentanian circle and had come to appreciate higher mathematics as a purely formal theory, especially geometry as a formal science of a definite manifold. All this rules out the possibility of a psychologistic theory of the foundations of mathematics.
2. In the *Logical Investigations*, the greatest achievement, no doubt, was the refutation of psychologism in philosophy of logic. To this we must add a theory of meaning as an ideal entity, rejecting thereby both a referential theory and a psychological theory.
3. Husserl also develops a formal ontology that consists of an elaborate theory of whole and parts, an important distinction between pieces and moments, a new way of defining analyticity (anticipating a later definition of analytic truths by Quine), a theory of semantic categories (influencing such logicians as Carnap and Tarski), and a theory of logical grammar. Finally, in the Sixth Investigation, he develops a theory of truth and a new theory of reason.

4. The most decisive change in Husserl's thinking after the first edition of the *Logical Investigations* but still during the Göttingen period is the "discovery" of the *epoché*, although a full clarification of the method and its implication occupied him all through his life. But in no time the enforcement of the *epoché* led to a drastic revision of the original theory of meaning proposed in the first edition of the *Logical Investigations*, and eventually to the thesis of *noesis-noema* correlation.
5. In the *Ideas I*, published in the *Jahrbuch* Husserl started, the *epoché* was employed for the first time in print, leading to a first formulation of transcendental phenomenology, indicating the sea change that had taken place in his thinking. Not very satisfied with the first Introduction to his system, he would try several others. Nevertheless, the *Ideas I* remains a permanent source of phenomenological thoughts—especially its discussion of the general structure of consciousness.

II

In a letter to Pfänder, dated 6.1.31, Husserl looks back on his Freiburg years, recounts the tasks he undertook and how the intensity and scope of his work simply overwhelmed him, leading to "even new depressions," to the concern "whether at my age ... I would be able to bring [these researches] to an end." The consequence was, on the one hand, an increasing quantity of manuscripts and, on the other, "a dangerously low self-confidence."[1]

The tasks, problems, and research areas he lists in the same letter are: completion and improvement of the *Ideas* Parts II and III; to formulate the horizon of problems opened up in the *Ideas* in more "differentiated and concrete" forms; new comprehensive investigations into phenomenology of person, personalities of higher orders, culture, and the human surrounding world in general; investigations into transcendental phenomenology of "empathy" and theories of transcendental intersubjectivity, "transcendental *aesthetics*," and phenomenology of the world purely as the world of experience; problems regarding time and individuality; phenomenology of association as theory of the constitutive achievements of passivity; phenomenology of *Logos*, phenomenological problems of "metaphysics," and so forth.

Most of these problems were anticipated in the *Ideas*, especially in *Ideas II*, as we will soon see. Not only had the earlier work to be completed, the earlier concepts—their methodologies as well as their contents—had to be deepened. The four groups of problems that received considerable attention, and consequent deepening, are: "constitution," "reduction," "ego," and "temporality."

Among the works to be completed, besides the *Ideas II* and *III*, one especially deserves mention: "Nature and Spirit." Husserl lectured or held seminars on this theme several times in Göttingen, including in the winter semester of 1915–16 and the summer semesters of 1913 and 1915. There are indications that he started working on it immediately after moving to Freiburg.

The accompanying diagram offers a quick look at the main works driving the Freiburg period and their correlation to the works of the Halle and Göttingen periods.

Halle	Göttingen	Freiburg
Logical Investigations (1899–1901)		*Formal and Transcendental Logic* (1929)
	Ideas I (1913) ➔	*Cartesian Meditations* (1931)
	Logos article (1911) ➔	Vienna Lectures (1935–36)

Formal and Transcendental Logic succeeds in doing what Husserl always wanted to do: raise the *Logical Investigations* to the level of transcendental phenomenology. The *Cartesian Meditations* is Husserl's second attempt—after the *Ideas I*—to produce a systematic account of his thinking, but this work does not quite reach the level of the *Ideas I*, despite its many brilliant moments. The *Logos* article relating "Philosophy as a Rigorous Science" to the cultural tendencies of pre–World War I Europe is replaced by the vision of transcendental phenomenology as the hope for European rationality amid the encircling gloom of prewar Europe of the 1930s. The overall cultural concern, including philosophical thinking about culture, was of a much higher *niveau* than in the earlier essay.

Some points of contrast between the scientificity of the earlier phase and the culture-oriented thinking of the later years have encouraged interpretive imagination to run amok with the idea of a "radical change" in Husserl's thinking. By subscribing to this idea one tends to miss the underlying unity of his thinking, despite the surfacing of new themes. Among the alleged aspects of radical change have been: the retreat of essentialism, the appearance of a voluntarism as contrasted with the intellectualism of the earlier era, a shift from noematic to noetic phenomenology, a rejection of atemporality (of idealities) in favor of omnitemporality, a new interest in historicity of thinking, and a

new interest in relativism. There are many other such points of contrast, but in my opinion no radical break.

Of the alleged voluntarism, the following remark from a letter to Dietrich Mahnke dated 27.2.1917 is worth quoting:

> Höchst interessant mir war die zentrale Bedeutung des voluntarist[ischen] Moments in Ihren Ausführungen, da Sie hierin ich denselben Fortschritt gemacht haben, wie ich vor einer Reihe von Jahren. In meinen Ideen I tritt es nur darum noch nicht hervor, weil meine Phänomenologie der Tendenzen und der Zusammenhänge von Intention und Tendenz (auf Erfüllung) noch nicht zu meiner Zufriedenheit durchgeführt war.[2]

During the Halle and Göttingen years, Husserl befriended Paul Natorp. Their correspondence concerned problems in philosophy of mathematics and logic, and in the long run the relation between psychology (and psychologism) and logic (and logicism). The dialogue contributed to Husserl's move toward the *Ideas*. The relationship cooled, and around 1910 another Neo-Kantian, Heinrich Rickert from Freiburg, befriended Husserl. Natorp's interest in mathematics and physics contrasts with the large cultural concerns of Rickert and Windelband from southwestern Germany. Now the Göttingen school will be transplanted to the soil of Freiburg. Edith Stein becomes Husserl's first assistant in Freiburg, and starts working on the *Ideas II* manuscripts.

2

The Inaugural Lecture on "Pure Phenomenology"

Husserl seizes the opportunity of his inauguration as professor to present his philosophy—transcendental phenomenology, its method and its field of research—to the audience, his colleagues in Freiburg, who are not familiar with his newly developed mode of thinking.[1] Beginning with a quick reference to the revolutionary changes that have been taking place in the spiritual life of humankind, the dissolution of norms that previously were regarded as unchangeable, Husserl brings them all under the concept of "dissatisfied reason" ("die unbefriedigte Vernunft"). Even philosophy exhibits such a change. The well-established styles of doing philosophy were in flux. It is at this time that philosophy finds a new ideal of grounding, a new concept of scientificity, and a new basic discipline known as "pure phenomenology," in which the philosophical problems find their "Urboden" (original ground) and the prospect of a rigorous scientific solution. The goal here is to relate pure phenomenology to the spiritual needs of the age, which anticipates Husserl's Vienna Lectures of the later years.

Pure phenomenology is to be a science of pure phenomena. However, what are the pure phenomena? In order to explain their nature, Husserl begins with the idea of a necessary correlation between "object," "truth," and "experience" (*Erlebnis*). To every object, there corresponds an ideally closed system of truths and an ideal system of experiences in which these truths, at least at

the lowest level, are intuitively presented.[2] The objects must be "originarily" intuited before higher-level theoretical cognitive strivings with respect to them can begin. Physical objects of nature are "perceived" before physics can begin.

Objects must be given to an intuitive consciousness. They must "appear" to consciousness. "Phenomena" are contents of intuitive consciousness of objects as *actual*. When intuitive experiences run their course continuously and thereby constitute the unity of a continuous consciousness of one and the same object, we have a unitary "phenomenon" in the pure immanence of consciousness. The perspectival variations of one and the same intuited thing are also called "phenomena." When we move on to consider the higher cognitive acts—those of relating, comprehending, and theoretical knowledge—they too may be of one and the same object in its various aspects, relations, predications, and so on, whereby one and the same relational, predicative state of affairs is constituted. We are conscious of these synthetically constituted structures in corresponding acts; they may also be called "phenomena."

One can extend the concept of "phenomena" to the changing modes of consciousness with regard to the clarity or lack of it, the insightfulness or blindness, with which one and the same object, the same state of affairs, or the same logical relationship is presented.

Our experiences of feeling and willing also have their own contents; they too are *of* something or directed toward something as such and such, and their objects include cultural objectivities. The contents of these modes of consciousness are also phenomena.

A preliminary definition of phenomenology ensues: "It is a science of every kind of objective phenomena, as they present themselves in consciousness." It is a science of the *cogito* as such with regard to its *cogitatum* qua *cogitatum*. It also becomes thereby the science of consciousness in general, for every mode of consciousness has the *cogito-cogitatum* structure.

Is phenomenon the same as object? "Object," in the widest logical sense, is whatever can be the subject of true predications. In this sense, every phenomenon is also an object. However, in a narrower and a stricter sense, by "object" is meant objects that are outside consciousness and belong to nature. Taken in this sense, phenomena are not objects. Corresponding to this distinction between phenomena and objects, there are two kinds of "experience," outer (or transcendent) experience and immanent experience. Immanent experience consists in mere intuitive gaze of reflection directed toward consciousness and its contents, which are "absolutely" given to such reflective glance. An outer object, a thing is perceived through perspectival appearances. This distinction leads to the thesis that what is given in immanent reflection is "indubitable," while what is given in outer perception may possibly turn out to be otherwise

in the course of experience. Natural experience, oriented toward the external world, does not know about the various acts of consciousness that make it possible. A change of attitude can bring to the surface these processes through which an external object is presented.

Husserl next asks: Is not this immanent reflection the same as inner, psychological experience? If that were so, psychological research could yield a science of consciousness as conceived by phenomenology. However, according to Husserl, *pure* phenomena are different from psychological phenomena of consciousness, and so *pure* phenomenology is not psychology.

The mental life that psychology studies is understood as belonging to "nature." The immanent reflection, which psychology falls back on, is interwoven with outer perceptual data, that is, with psychophysical "apperception." "Erlebnisse" are understood as taking place within nature, within an animal body, caused by outer stimuli. This objective interpretation makes the experiences into objective phenomena, transcending consciousness's pure immanence. Pure phenomenology, on the other hand, studies consciousness in its pure immanence, from which all reference to transcendence has been excluded. This is achieved by the method of phenomenological reduction—by which consciousness is purified of all admixture and intrusion of objective actualities. We leave out of play all positing of transcendent actualities, and nothing can prevent us from doing so. This enables us to win over the domain of pure consciousness, purely as such, freed from all empirical, natural positings and from all transcendent beliefs. The actuality of the entire material nature, as well as of all "corporeality," including my own, is set out of play. This also excludes all "psychological" experience, experiences understood as attached to a body and as occurrences within nature. Through this exclusion, experiences remain in their pure immanence given in the reflective glance. We now have them in their purity and their closed nature. Even objective beliefs remain as beliefs, like all our theoretical, evaluative, and practical consciousness, as well as their objective correlates regarded simply as objective correlates, not as objective actualities. All objective sciences, including psychology itself, are thereby transformed into scientific *phenomena*.

After introducing the idea of pure phenomenology as a science of pure phenomena or pure consciousness, Husserl raises a question that, it seems, he did not quite ask in the *Ideas I*, namely, even if we concede the possibility of purifying experience of all objective, transcendent interpretation, even if we now are in possession of a flow of pure experiences, how is a *science* of such experiences at all possible? As he put it, a solipsistic science is not possible. Science needs a community of scientists, and must be valid for every person.

Husserl's answer to this question, I must add, still misses the whole crux of the objection, although he partly softens his attack. He draws attention to the already available pure sciences of geometry and arithmetic, which are free from all empirical postings, and which are concerned with ideal possibilities, not with factual truths. Phenomenology likewise will lay down laws and principles determining a priori the possibility of experiences of various forms and types. So far so good, but we are still left with the question: Didn't geometry as a pure science, for its very possibility, presuppose the existence of communities of geometrical thinkers? This is an objection that Husserl will take up in his old age, pointedly in the work entitled *The Origin of Geometry*.[3]

The empirical sciences are "grounded" in the pure sciences (of pure mathematics, for example). Only through the development of the pure sciences was the "exact physics since Galileo" possible. This reference to Galileo occurs in the last sentence of the lecture, reminding us today of the large work on this theme, of Galilean physics, that Husserl wrote in his old age, in the 1930s. However, in the later and more famous work he questions the nature of the *grounding* of the "exakte Physik seit Galilei."

3

Constitution of Nature

A complete draft of the second book of the *Ideas* was prepared by Husserl in 1912, apparently soon after he wrote the first book. However, it appears that he was not quite satisfied with that draft; he worked on the manuscript from time to time, more so after moving to Freiburg. In 1916, he appointed Edith Stein as his assistant and entrusted her with the task of preparing the second and the third parts of the *Ideas* for the publication. Stein prepared two versions of the *Ideas II*—one in 1916 and another in 1918—using many of Husserl's lectures and manuscripts. In 1924–25, his new assistant Ludwig Landgrebe began working on the same project, and prepared a version on which the Husserliana edition is based.[1] In this process the original project regarding what and how much the second volume was intended to cover changed considerably. It does remain, however, in accordance with the original plan, *an investigation into the "constitution"* (a) of Nature in general, (b) of animal nature and mental reality, and (c) of the spiritual (*geistigen*) world.

I
CONSTITUTION OF NATURE IN GENERAL

By "nature" is meant, in the first place, the totality of all spatiotemporal objects belonging to the world, which are objects of natural sciences or of

natural-scientific experience. These objects may also be conceived as correlates of natural-scientific experiential consciousness, stripped of all such predicates as "beautiful," "useful," "practically appropriate," and so on. In other words, under "nature" we do not include values, goods, ends, and tools, goods-for-some-purpose, and so forth.

In order to make this present concept of "nature" clearer, Husserl proceeds to consider the type of *attitude* that is exemplified in natural-scientific perception and thinking and intentional correlates of the experiences performed in that attitude. The natural-scientific attitude is, in the first place, to be characterized as doxic-theoretical, as distinguished from valuational and practical attitudes. The talk of "attitude" or *Einstellung* really refers back to a subject. Nature is *there* for the theoretical subject; it is the object of possible knowledge—although it is not exhaustibly described in these characterizations. What it is meant to exclude are goods and values and such entities as artworks, which are also possible objects of nature.

Now, what is meant by "theoretical attitude"? First, doxic experiences are intentional experiences, which refer to objects, but, what is more, they "apprehend" their objects as *beings* (*seiende*). Sense perception typically does this; its object is apprehended, in perception, as really being there. A doxic experience is "inhabited" by a moment of belief in being (*Seinsglaube*). Husserl also calls such experiences "objectivating" acts, and he considers nonobjectivating acts (such as evaluating, feeling, willing, and the like) to be "founded" on doxic acts.

A doxic experience may either be simply lived through passively (as in the perceptual consciousness of the blue sky above) or actively performed (as in judging "the sky is blue") in confirming, determining, *in fine*, in meaning (*Meinen*) specifically. When doxic experiences are performed in the act of meaning, they are to be called *theoretical acts*. They are performed in the theoretical attitude. Natural science is the correlate of such theoretical acts. Theoretical acts, in the language of the *Logical Investigations*, are spontaneously performed categorial acts. Such acts constitute categorial objectivities (in the sense of the Sixth Investigation), but this constitution of a higher order is objectively completed when the objectivity is nominalized and becomes the object of a reflective act of a still higher order that is turned toward it. "Nature" in the scientific sense consists of such categorial objectivities, whose subject is the theoretical subject.

Such theoretical acts *refer back* to already pre-given, preconstituted objects in pretheoretical experience. Theoretical acts constitute their objects on the basis of *pretheoretical* experiences, and they add to the objects of such experiences a higher order, theoretical *Sinn*.[2] It lies in the very sense of theoretical attitude that it finds already pre-given objects for theoretical operations. These

pre-given objectivities may themselves be theoretical but must necessarily, in the long run, refer back to experience that is not theoretical.

Let us now return to the idea of "attitude." On Husserl's account, the three attitudes, the theoretical, the axiological, and the practical, run parallel. Valuational acts also refer back to preconstituted objects and, like theoretical acts, constitute objectivities of a higher order. A change of attitude, from any one of the three to another, is always possible. The blue sky that was experienced in pretheoretical perception with aesthetic feeling may then be the basis of the judgment "the blue of the sky is beautiful." What was "axiologically perceived" now becomes the object of a logical-predicative judgment, constituting a theoretical objectivity, a value-object (*Wert-objekt*).

One may also, in the theoretical attitude, reflect on the pretheoretical act. We can reflect on the experience of beauty, from which the glance at the object and its predicate of "beauty" have to be distinguished.

In any case, *all talk about "object" refers back to theoretical acts*, so that when we speak of "object" of aesthetic feeling, that should be understood in reference to the possibility of theoretically objectifying the aesthetic experience so that the "object," as it were, implicitly lies in the experience.[3]

Pursuing the constitution of theoretical objects, step by step, that is, following and activating the references back to preconstituted objects, we inevitably are led to the "founding" objects, which no longer contain references back to any other constituted object. Such objects are to be called *Urgegenstände*, original objects; such are, according to Husserl, the sense-objects (*Sinnengegenstände*).[4]

Before we pursue this concept of *Urgegenstand*, let us briefly focus on the relation between theoretical acts, on the one hand, and axiological and practical acts, on the other.[5] First of all, in the case of a structure consisting of a plurality of acts founded upon one another, thereby making possible one total act, the different component acts appear with different "phenomenological *dignity*," one of them serving as the dominant one and the others as subordinate acts. The act that caps the structure Husserl calls, in the first book of the *Ideas*, the "archontic" thesis of the complex act-structure.

Now, consider a complex act consisting of doxic, axiological, and practical acts, in which the subject of such a complex act is natural-scientifically oriented and the doxic act forms the "archontic" thesis. However, the doxic forms the founding act for axiological and practical acts. To take the example given earlier, while in the theoretical-scientific attitude one may continue to experience the aesthetic feeling, which can very well be present, we do not live in it. Which of the three interests—doxic, aesthetic, and practical—dominates in such a case?

The axiological and practical components have not been fully dismantled, they have only been relegated to a background status, the doxic has become the archontic. Husserl comes to ask: Is an autonomy of the doxic ever possible?

In the case where the aesthetic still continues even after the setting in of the natural-scientific observation, the aesthetic undergoes a phenomenological "modification." The aesthetic is "present," although it is not any longer being performed in the mode of "living in the act." The concept of "inactuality-modification" needs here an extension. Let us recall that Husserl regards the theoretical act as a categorial act. The object of this categorial act is, in a certain manner, there, which then becomes a theoretical object in a "subsequent objectification" through nominalization.[6] The categorial act "produces" its objects, on the basis of pretheoretical objects, primarily the sensuous ones. However, the theoretical act may still be "observational": one scientifically observes, that is, perceives. There is a theoretical mode of seeing the blue sky, so that the separation between perception and judgment is not absolute. One has judged that the sky is blue, but one also continues to perceive the blue sky. Sensory perception and categorial act may be blended together.

Let us now go back to the case of the complex act considered before. First, there is the theoretical act of judging, but then this serves as the foundation for an aesthetic act in which we live. In this case, the act of aesthetically intending the blue sky is the "dominant" act. (We might add that in the reverse case, where an experience of pleasure is the basis for a judgment, the theoretical act becomes the "dominant" act. However, can a theoretical act remain "theoretical" and *not* be the dominant one?)

Bernhard Rang tries to clarify this muddle by distinguishing between three meanings of "theoretical"[7] in Husserl's use of it in the second book of the *Ideas:* (1) a doxic act performed by "living in it"; (2) a categorial act; and (3) a doxic act simpliciter. In sense (1), a theoretical act is always the "dominant" one even in a doxic-aesthetic-practical structure. A theoretical act in the senses (2) and (3) can remain, in an act-complex, "subordinate."

Theoretical acts, in the strict sense, that is, in sense (1) *cannot be the foundation for axiological and practical acts;* this seems to be Husserl's position in *Ideen II* (contrary to the position held in *Ideen I*). Hence Husserl's characterization of the natural-scientific attitude as amounting to *Archontiserung* of the doxic, as rendering the interest of "doxological truth" autonomous. However, this at the same time entails that the theoretical interest in nature is not the original interest; it already presupposes the primacy of the axiological-practical interest, which must precede the theoretical. Hence, Husserl

characterizes the natural-scientific attitude as an abstraction from valuational and practical predicates.[8] According to a doctrine later introduced in the *Ideen II*, the *geisteswissenschaflich*-personal attitude is prior to the *natural scientific*. However, we will return to this thesis later in this exposition.

URGEGENSTÄNDE AND TWO KINDS OF SYNTHESIS

Let us consider the idea of the ur-object Husserl presents in section 8 of *Ideen II*. Beginning with any given object, produced in the spontaneity of a theoretical act, we pursue its constitution by returning to the pre-given objects it refers back to, and proceeding in this way, we must stop with objects whose constitution does not any longer refer back to any other pre-given object. This last sort of objects are apprehended in the simplest thesis and do not refer back to any reflective theses. Such objects, or, after reduction, *noemata*, are the sense-objects, or *Sinnen-gegenstände*.

In order to bring out with precision what these sense-objects are, Husserl introduces in section 9, a distinction between categorial synthesis and aesthetic or sensuous synthesis. When objects become elements or constituents of higher-order objectivities, that is possible through categorial synthesis. Such are objectivities like "*A* and *B*," "*A* or *B*," "If *A*, then *B*," and "*S* is *P*," *in fine*, states of affairs that are all logical structures or also willing-structures of means and end, or even valuational objectivities. However, the unity of a constituted object does not always involve categorial forms. Simple sensory perception of a thing, which gives the original consciousness of a thing that is now present, intentionally refers back to our being able to run through various ways or perspectives of looking at the thing, various series of perceptual data. In other words, the unity of a perceived thing is also constituted by a plurality of sensory data, but these latter are not subjected to a categorial, logical synthesis. The synthesis that is involved may be called "aesthetic synthesis."

How to distinguish between the two kinds of synthesis? The categorial synthesis is performed in a spontaneous act. Aesthetic syntheses are not products of spontaneous performances.[9] To perceive a thing, one must be, by a kind of "secondary passivity," running through various perspectival appearances and different shapes and sizes from various points of view, which are intentionally "co-included" within perception of the thing. This aesthetic synthesis has to be laid bare in different layers—various "partial intentions" may be brought out as potentially co-intended in the perception. In addition, in perceiving a thing, various sensory appearances, for example, the visual and the tactual—are to be brought together. There is no predicative judgment, no thought, only passive intentions, which are capable of being "activated"

and fulfilled in determinate manners. They "lie there" as implicit partial apprehensions but are not given as real components. The visual sensory object has to be brought together with the tactual, both referring back to different kinesthetic "circumstances," leading us to sensory space objects and finally to all thing-objects of the material nature.

A musical note may be perceived as a spatial phenomenon, originating there and coming toward me, changing with spatial nearness or distance to the point of origin, or simply as a qualitative violin tone, a pure sensory object, abstracted from its spatial features. The pure sensory datum is constituted prior to the constitution of an object qua object. These sensory objects, such a tone, for example, are themselves constituted—as Husserl showed in the studies on time-consciousness—in original time-consciousness.

NATURE AS *BLÖSSE SACHEN*

Now we can come back to Husserl's conception of "nature" as correlative of natural science. We have noted that natural science knows nothing of axiological and valuational predicates and "nature," for it, is a sphere of "mere facts" (*blösse Sachen*). It does not include such entities as "state," "society" "religion," "church," and so on, but this conception of nature must be understood "from" its phenomenological sources.

Putting in brackets all such axiological and practical predicates and all cultural objectivities, we also suspend all intentionalities directed toward such objects, and reduce ourselves to pure theoretical subjects, taking up a pure theoretical attitude. In this pure theoretical attitude, we do not experience such things as houses, streets, motorcars, books, and so forth, but experience only material things. We do not perceive other humans and experience human societies but perceive only the layer of bodies belonging to "humans" and the mental "nature" bound to such spatiotemporal "bodies."

It would be a mistake, however, to suppose that the pure theoretical subject does not "evaluate" and does not entertain any practical intention. He (Husserl always uses the masculine) is, in fact, moved by "theoretical interest"; only the cognitive values remain. He wants to bring about changes, and is interested in practical changes, which he may want to bring about experimentally. A pure theoretical subject who does not "strive after, evaluate, and will" is unthinkable.[10] However, for natural science, acts of evaluating and willing, like all consciousness, are objectivities, and all objects of nature are constituted only by doxic-objectivating consciousness, and not through valuation or practical acts. Value-objects are excluded; so are use-objects and practical objects. Thus, the natural sciences are based on a sort of *epoché*.

II

SENSUOUS OBJECTS (*SINNENDINGE*), PERCEPTUAL OBJECTS (*WAHRNEHMUNGSDINGE*), AND PHYSICAL OBJECTS

In order to understand the complicated theory that Husserl presents, let us quickly refer to the epistemological theories that were advanced by philosophers and scientists alike at the end of the nineteenth century and toward the beginning of the twentieth century. Modern physics had destroyed "naive" realism and given rise, on the one hand, to scientific critical realism and, on the other, to positivism. The former, that is, critical realism, was championed by Helmholtz, Wundt, Külpe, Stumpf, Boltzmann, and even Max Planck. Positivism was expounded and defended by Ernst Mach. Husserl had to take up a position with regard to these opposing views; hence, the question: Where precisely did he stand?

A clear formulation of his critique of "critical realism" is to be found in § 52 of the *Ideas I*. This should be read together with the appropriate discussions in the *Ideas II*. The realism, which Husserl rejects, draws a sharp contrast between the unknown physical thing and the sensuous appearances that are caused by the physical thing. The sensuous appearances are mere appearances, merely "subjective," and serve as images or signs of the physical thing with which physics is concerned. There were various versions of the theory, of the way the contrast between the subjective sensuous world and the underlying physical world was drawn. The various proponents agreed, however, that the sensuously experienced world is not the actual world and that the sensible qualities are merely subjective. The physical sciences, with the support of physiology, show that the external world really is not colored, does not produce sound or smell, and so on. The scientifically determined actual world is removed from the sensuously experienced appearances. Helmholtz regards the appearances as "signs" and not as "copies" of the real world, but at the same time regards the laws of appearances as pictures of the laws obtaining among the real events causing them. Our scientific, cognitive interests go beyond the world of appearances and aim at reaching the ur-causes. Like Helmholtz, the philosopher Külpe looked upon the lawlike order of appearances as "picturing" the laws of the actual world. The laws, according to Külpe, remain invariant even if we replace the real entities (i.e., quantities) by the appearing qualities (colors, sounds, smells, and so forth).

This entire realistic theory of science was opposed by Mach. Mach rejected this contrast between the actual world and the sensible world, and looked upon the contrast only as one between two different ways of looking at the same world, in two different *Betrachtungsweisen*. As a consequence, Mach

came upon the idea of a "phenomenological physics" as contrasted with the prevailing "mechanistic physics." The task of the phenomenological physics would be a "hypothesis-free" description of functional-causal connection between the (world of) appearances under abstraction from their psychophysical conditionedness. The progress of physics is from intuitive data to concepts, where concepts are to be understood as making possible, through generating actions (experiments) for production of further experiences. The concepts of atomic physics are nothing but "economic" and simplest expressions of actual and possible experiences.

It is against the background of this controversy that Husserl's conceptions of physics, physical thing, and sensory objects have to be understood. Let us first look again at § 52 of the *Ideas I*.

§ 52 OF THE *IDEAS I*

This paragraph, entitled "Supplementary Remarks, the Physical Thing and the 'Unknown Cause of Appearances,' " contains Husserl's main criticisms of scientific realism as stated above. According to this theory, sensory appearances are subjective, so that the appearing thing qua appearance is a mere illusion, an image, possibly a sign of the real physical thing which causes it, but which by itself is not known. Husserl's criticisms of this position are as follows:

1. The alleged subjectivity of the appearance is confusedly regarded as experiences, but the appearances of a thing are not themselves experiences; rather, they are presented in experience.
2. The thesis is contrary to the intended meaning of the scientific inquirers who certainly do not intend, by their method of inquiry, that the appearing thing is an illusion.
3. The theory misconstrues the very basic sense of thing-givenness, according to which, in sensory perception, the thing "itself" is given. This meaning of sense-givenness remains the standard of rational confirmation about "things."
4. The putatively unknown cause of appearances must itself be capable of being perceived or experienced in principle. To assert that a thing exists but is not experienceable is taking back what you concede in the same statement. "Experience" and "being" are correlative concepts.
5. No things can possibly be perceived except through appearances. The sensory appearances, then, do not shield the real thing from being experienced, but the real thing itself is experienced through the sensory appearances: such is the nature of thing-perception.

6. Explanation in terms of physical entities such as atoms is not an explanation in terms of unknown causes, for example, a hitherto unknown planet.
7. The physicist studies the perceived thing itself, and if ordinary experience determines it as having such and such sensory qualities (color, texture, and so on), physics confers on it quantitative, precisely measurable determinations. Ordinary experience and physics determine the same thing, only at two different levels. The quantitative determinations in terms of mass, energy, and so forth, alone are truly physical properties, of the very same thing that we regard as being of such and such size, shape, color, texture, and so on.
8. The proper way of understanding the relation between sensory appearances and physical quantities is not that of the sign to the signified, or of the effect to unknown causes; they both determine the same identical thing at two different levels of experience. The "physical-thing" is not unknown, but it is truly knowable, perceived as a matter of fact, only through sensory appearances.
9. Both the appearing thing and the physical thing have transcendence beyond consciousness. The physical thing no doubt has a higher transcendence. However, both are objects that are given in appropriate experiences, both are the same thing, only with different orders of determinations. Neither do physical objects transcend the reaches of consciousness, nor are sensory appearances merely subjective experiences. Both are objects in precisely the same sense.
10. Causality, a perfectly appropriate relation between objects belonging to the world, cannot be called upon to do the miracle of connecting things in the world to consciousness. Rather, things are objects for consciousness.
11. Physical objects and their determinations are correlatives of logical, categorial, theoretical thinking, and therefore are not experienceable in sensory experience, which is misconstrued by being taken as implying unknowability.

MATERIAL NATURE

Nature consists of two layers of reality: material and living. Husserl also calls the second layer of reality "animal nature." Sensations, presentations, feelings, mental acts, and mental states, all conceived in the naturalistic attitude, belong to this second layer of nature, that is, "living nature." However, this layer presupposes and is founded upon material nature. All real things, material or living, have their place in world-time and world-space. However,

material things differ from living things insofar as extension belongs to the very essence of material things. Living things, that is, animals, so far as their mental life is concerned, are not extended. Husserl accepts the Cartesian thesis rightly understood (so he says) as "everything that is true of a material thing relates to spatial extension." Spiritual nature, on the other hand, understood as living nature, consists of a lower stratum of material nature and a higher stratum, which is inseparable from it and which is not extended.

Husserl uses two arguments to establish that extension forms the essence of material things. In the first place,[11] he appeals to the facts that an extension can essentially be partitioned; in addition, every partition of extension also amounts to dividing the thing into pieces, each of which is a thing. The reverse too holds good: every division of a thing into its parts is also a partition of the extension of that thing into its parts. This proves, in Husserl's view, that extension is not simply one of the properties among others, such as color, but rather is that which is "filled" by the other qualities, and is prior to them. This fact that every other quality of a thing fills space, *although each in a different way*, is used by Husserl as the second argument for establishing the Cartesian thesis. Each sensory quality is as if "one ray" of the thing;[12] each is not necessary to its being in the same manner, but extension is not likewise a property in the same sense, it is the basis and the foundation for other determinations.

Extension, however, does not constitute the complete essence of a material thing. A material thing is temporal as well. Humans and animals also move about in space, and one does not want to say that only their bodies do. Only their bodies do not walk on streets or live in homes. Humans do so, by virtue of their being bodily. Therefore, we need to think more clearly about the significance of extension for animal beings. Husserl proceeds to do this in § 14, though in a rather preliminary manner.

Animal reality is a founded structure, founded on material reality. Besides the specific material determinations it is founded on, it has some new properties, which again fall into two groups: the sensuous or aesthetic, and the specifically mental. These properties, not themselves material, have no extension. Men and animals have material bodies, bodies in the sense of *Leiber*, not merely *Körper*, but taken as concrete wholes, they are not material realities. Unlike material realities, they are not divisible into parts, which are themselves again animals. However, they are spatially localized. Even if they are not extended, some mental states have *Ausbreitung*, but no *Verbreitung*, in space.

For the present, let us return to the constitution of material reality. For this purpose, we have to look at the specific manner in which material realities or things are originarily experienced, and the way their specific sorts of unity are achieved as a result of synthesis at various levels. For this purpose,

Husserl introduces an important concept, the concept of "phantom" whose constitution precedes that of material realities. A spatial extension, "filled in" by sensory qualities, forms a phantom.

PHANTOM AND THING[13]

The qualities of a phantom simply fill space. They are to be considered simply as such, that is, as filling or covering spatial extension. They are not to be regarded as expressions of the materiality of a thing. When earlier we found Husserl speaking of the *Sinnendinge* as the *Urgegenstände*, which are no longer products of synthesis (leaving out time-consciousness for the present), he meant such a thing as a pure sensory datum, e.g., *a visual color datum*, not yet synthesized with a tactile datum. However, a phantom may be regarded as a *Sinnending* of a higher level: an extension covered with color or filled by color and having a smooth texture. A musical tone may be expressed as a pure acoustic datum, or a sound as a spatial phantom (originating *there* and moving toward me and around me, for example), or the tone as a violin tone. The last alone is a full objective apprehension, or apprehension of an object. A spatial phantom contains no intentional reference to perceptual circumstances. The pure sensory datum constitutes itself in the inner time-consciousness.

A material thing is more than a mere spatial phantom. For the constitution of a material thing, we need to take into account the interconnection among things, the *Dingzusammenhang*. If we consider an isolated thing by itself, then it is given only as a phantom. Thus, writes Husserl, "If we begin with this idea (of an unchanging thing) and project ourselves into the thing for itself, not considering the interconnection amongst things, then it seems that we should have at our disposal no means by which to distinguish the essence of a *thing* from the essence of an empty phantom."[14]

An extension filled with all sorts of qualities, *Fülle* (fillings), is not yet a material reality. At the same time, a sensory schema does belong to the essence of a material thing as its basic structure. A phantom is given in perception of a thing, but its materiality is not. A phantom is perceived as moving, as changing its location, or as deforming, and so on, but materiality is not. Apart from the interconnection among things, there is no way to decide if the experienced material thing is not a mere phantom. Its materiality becomes evident only through its dependence upon circumstances. The thing is what it is by virtue of its relation to other things. Its true materiality lies not in merely sensory schema but in its relationships to objective, real, circumstances (and is given in corresponding mode of apprehension). The color changes with changes of illumination, from bright sunlight to the dark of night. What thereby stands out is the objective color. As long as the real circumstances remain the same, the sensory schema

remains the same. With change of circumstances, the sensory fillings change. Continuous change of one brings about continuous change of the other. The unchangingness is a limiting case of changes. There stands out a "functional dependence" between real circumstances and the sensory schema. Real properties, as objectively real, come to be constituted in this way as belonging to the phenomenal thing. Each is constituted as a unity in relation to a manifold of schematic changes in relation to corresponding real circumstances. The real schema thereby becomes a constituent of a real, material thing. The changed apprehension acquires a different correlate: the schema is no more the mere filled extension but is now apprehended as an originary mode of *Bekundung*, or rather *Beurkundung* (announcement), through causal dependencies of the perceived color, for example, on the lighting condition. The causality is not here merely assumed or supposed but is itself seen, perceived.[15] The thing-reality, that is, its substantiality, comes to givenness with different modalities of indeterminacy and determinacy. New determinations come to be added on, but also new empty places needing further determination.

A thing qua thing, that is, in its essence—Husserl says a priori—permits progressive determinations of it, gradual filling of the empty place by series of such originary announcing experiences. Some of these determinations cohere well with the already made ones, some are incompatible with them, some partly compatible and partly not. However, all real properties are causal. Substantiality and causality inseparably belong together. To trace such causal dependencies and on the basis of such experiences to determine the real properties of things by thinking (Husserl adds "denkend zu bestimmen," that is, not simply by perceiving) is the task of physics "in an extended sense."[16] This conception of physics is not quite the Machian phenomenological physics; however, such thing determinations must be founded upon experience.

Husserl understands "functional dependency" as the dependence of real properties and their changes upon changes in real circumstances. Where the changes reach a certain point, the real property in question may be replaced by a higher-order unity and its dependencies. Physics is after such dependencies of higher and higher orders. Every higher-order unity is itself causally dependent or rather causally regulated. The idea of thing naturally contains two components besides the phantom or schema: materiality and reality. The idea of functional dependence explicates the idea of reality or substantiality (actually Husserl uses "substantiality" in the sense of individual reality).[17] Such properties as position and figure and properties that belong to extension, belong not to the substantial reality but to its schema; however, such properties too are causally dependent upon real circumstances for their changes (even change of place or change of figure).

III

HOW DOES SUBJECTIVITY ENTER INTO THIS ACCOUNT?

The continuous unity formations of various layers in the manifold of sensory objects—which constitute the thing for a single, ideally conceived as an isolated subject, such that this constituting subject is not only self-forgetful but also forgotten by the thinker who undertakes such constitution analysis[18]—is the theme of the third chapter of the first part of *Ideen II*. Husserl gives it the title "Die Aistheta in Bezung auf den aisthetischen Leib." By "aestheta" he means the material thing in its aesthetic (i.e., sensory-perceptual) structure.

The perceptual properties of a material thing are dependent upon the subject-body (or body-subject, *Subjektleibe*) which experiences it. The thing as such is shown forth in elements that refer back to the subject, to the human subject (Husserl adds "the animal subject") in a certain sense. The sensory properties are essentially related to my lived body or *Leib* and my "normal sensibility." Note that Husserl is speaking not of *Körper* but of *Leib*. If *Körper* is the body regarded as a thing, the *Leib* is the living-and-the-lived body. The *Leib* is the means, the instrument, and the organ for all perception. In all perception it is there, and *necessarily* so. However, what kind of "necessity" is this? It seems that for Husserl the role of bodily presence and involvement in a sensory perception is *not* contingent but essentially necessary. Perceptual *apprehension* presupposes that sensory contents, which run their course, constituting the schemata, accompanied by kinesthetic sensations of movements of bodily parts (e.g., of the eyes, the head, and the hands on a surface). It is through this complex process that the body as a freely moving sense organ, as a freely moved whole of sense organs, is always there. It is because of this that the original basis of all givenness of thing-realities of the surrounding world lies in the ego's relation to the lived body.

At the same time, the lived body[19] functions as the carrier of the point of orientation, the null point, the here and the now, from where the pure I sees space and the entire sensory world. Every thing that appears has its "relation of orientation" to the body—every thing that can possibly appear. If I imagine a centaur, I can imagine it in relation to my sense organs, such that it is either to my right or to my left, is near or far, turns around me or toward me or away from me.

Husserl distinguishes two rules in accordance with which sensations constitute the spatial world. First, some sensations, by virtue of the apprehensions that accompany them, constitute marks of things and their profiles. Color-sensations constitute the physical color and its spatiality; warmth-sensation

constitutes physical warmth of the body. Second, there are sensations that by themselves do not undergo such apprehension but necessarily accompany the other sensations, motivate them, and belong to every constitutive apprehension. Thus, there are systems of kinesthetic sensations that run their course in relation to series such as “if, then” and “because, therefore.” In the case of seeing, there is the system of eye movements and head movements; when this system of movements runs its course, the series of visual pictures of the thing being seen also runs its course. The visual sensations in their running off motivate the apprehension of a thing. The series of kinesthetic sensations motivate, and the series of sensory marks of the thing is motivated. From the joint functioning of these two series, perception develops. The numbering of kinesthetic sensations is spontaneous and free; this spontaneity serves to constitute the spatiality of the visual phenomena.

Along with real causality, that is, a causal relation of a real to other reals that belongs to the essence of everything real, there is also the “psychophysical conditionality” that belongs to every possible experience. Things are experienced, perceptually given to a subject. To the spatiotemporal interconnection that essentially belongs to this experience there belongs the functioning of a special thing, that is, my body, which is the place where a system of subjective conditionalities is intertwined with a system of real causal interconnections. With a simple change of apperception, we can observe the subjective changes that are occurring. This is the original constitution of psychophysical conditionality, comprehending all conditional relations (characterized as “if, then”) between what belongs to the thing and what is merely subjective. The reality of the bodily is experienced with somatic occurrences in the subjective sphere.

Husserl’s notion of psychophysical conditionality clearly derives from Mach’s. Mach held that physics should abstract from the relativity of qualities of a thing to sense organs. However, the sense organs, on Husserl’s theory of constitution, *are not* yet objective parts of an objective body. The body, my body, is at this stage the lived body; I do not in my solipsistic experience of the world, and of myself, objectify my body. My body, as functioning normally, is a system of orthoaesthetic perceptions; the abnormal and pathological sense of body which appears against this background of normality affects a sense organ or a part of the body as abnormal. As against the normally functioning lived body, the abnormal and pathological finds its place in the spatiotemporal-causal nature. The body as a thing is already in the process of being constituted.

Already in the domain of intuitive experiences there emerges an optimal givenness, in which the thing with the properties (color, and so on.) that are true of it comes to emerge. However, this givenness is still givenness under

objective and subjective circumstances; it is still the same thing that under these circumstances presents itself more or less favorably.

Thus, within the relativities of the experienced in the interconnected system of experiences, an objectification is taking place. The thing, as an identical substrate of identical properties, is being constituted in that process. The marks or properties that are true of the thing itself are the optimal ones at any time. The relativity of the thing with regard to the constituted body requires that a physical thing announce itself in the intuited, appearing thing. In this relativity, the geometrical determinations, always taken optimally, are true of the physical thing itself; they belong to the physical nature in itself. The sensible qualities, on the other hand, belong to the sphere of the appearing nature. The sensible qualities belong especially to this relativity.

Husserl distinguishes between two possible ways of the structuring of objective nature.[20] The solipsistic subject can have, over and against it, an objective nature, but it cannot apprehend itself as a part of that objective nature. It cannot apprehend itself as a psychophysical subject, as an animal. This is achieved at the level of intersubjective experience. Even for the solipsistic subject there are motives for distinguishing between an appearing thing (which in its qualitative nature is relative to my subjectivity) and the objective thing, which remains the same even if my subjectivity undergoes changes. In this context, objective thing may mean either of two things: (1) the thing as it is presented to me under normal conditions, contrasted with which all other thing-like unities are demoted to the status of mere appearance, and (2) the identical whole of qualities that can be considered apart from all relativities and can be fixed purely logico-mathematically. But what are not there in this solipsistic objective-world are things apprehended as bodies of other humans. As a consequence, the entire world of living animals and the many causalities in the world system that come with the world of living bodies are lacking in solipsistic objective nature. If "suddenly, in this world, there appear human bodies, and so humans with whom I am in intelligible understanding, then we shall have things in common. But supposing their reports about this world come into conflict with the wonderfully consistent truths of my solipsistic world, then I would consider those reports anomalous, as pathological. How do we come to an agreed understanding of objective world? Phenomenology requires that we question the apprehension of the thing itself to guide us.[21] Every thing in my experience belongs to my environment, so that my body is also there with it. Strictly speaking, the solipsistic ego does not know of an objective body in the full sense, even if he has the phenomena of his body and the system of experiential manifold. However, the solipsistic subject knows nothing of a human environment in which other human bodies are apprehended. The

thing, which is constituted in course of consistent experiential manifold of a solipsistic subject, retains the character of merely subjective appearance of the thing, which is objectively actual. Every other subject will have the same conception for itself. The true thing is that which maintains its identity through the manifold of appearances for a plurality of subjects. The physical thing is the same, whether it is constituted solipsistically or intersubjecitvely. Logical objectivity is *eo ipso* objectivity in the sense of intersubjectivity while a solipsistic ego can constitute an objective, physical world, it cannot apperceive itself as part of that world. This process of objectification of my body will be clearer when, in the next chapter, I take up the constitution of living nature.

4

Constitution of Living Beings and Mind

I

The soul (here the word *Seele* is used to stand for the layer of subjectivity that belongs to all living organisms, animals and humans) is connected to the material body as an object of scientific research.[1] In dealing with this, Husserl plans to strictly adhere to the phenomenological method of remaining faithful to the lessons of originary experience. As phenomenologists, we need to follow the higher levels of theoretical thinking, but need to attend to its beginning in originary experience. Theory cannot possibly eliminate the sense found in originary intuition, which prescribes the norm by which all subsequent theory must be guided. We need therefore to begin with a genuine concept of the *Seelischen*. Let us render this term by the word "mental," leaving out the higher levels of thinking. The "soul" comprehends the mental life of humans and animals.

The mental is always given to us in connection with the material things, which are either merely material or bodies. Bodies exhibit relationship with a new layer of being, that is, the mental. The mental life consists, in the first place, of a stream of experiences, without beginning and without end, whose types are familiar to us from inner perception. These *Erlebnisse* are not merely contingently associated with the body, they are essentially one with the bodily.

The stream of experience is one unified stream, but it also contains within itself other unities. With these, we find various concepts of the ego, as also the proper concept of the mind. It is in this connection that Husserl locates the concept of pure (transcendental) I, as distinguished from the real, mental ego, the empirical subject. Along with this, he exhibits the constitution of the mind as ultimately bound to the real body and of the mental reality as mingled with the bodily. He asks whether the lived body (*Leib*) does not already stand out as a distinct constitutive layer other than the material, which is not strictly to be called the mental. Under the concept of empirical I there is the unitary formation I-human (*Ich-Mensch*), which not only ascribes his experiences as mental states to himself but also considers his bodily states as his, as belonging to his own egological sphere as well.

II

THE CONCEPT OF I-HUMAN (*ICH-MENSCH*)

The concept of I-human corresponds to our everyday concept of the I. Every human apprehends himself in self-perception, as well as in the experiential acknowledgement of other humans. Every one speaks of his own acts and states using the "I" locutions, such as "I perceive," "I judge," "I feel," and "I will," also using such forms as "I am so and so structured," "I have such and such character forms," "I have such and such abilities and dispositions," and so on. We also likewise ascribe traits of character, temperaments, and so forth, to the others. Simultaneously, we recognize that the other human dances, eats, writes letters, and so on. When his body is hurt, we say he is hurt or wounded. When his finger is dirty, we say he is dirty. In the normal usages of "I" locution, one refers to the total man, both body and mind;[2] one can very well say, "I am not my body, but I *have* my body. I am not a mind, but have a mind." The two, body and mind, are not just two components existing side by side but rather are internally fused together and interpenetrate each other. Yet, Husserl insists, the mental has a priority and essentially determines the concept of the I. When the mental ceases to be, we have a merely material thing, a lump of lifeless, dead matter. Nor can the body entirely disappear from the I-human; even the ghost has his necessary ghostly body, which to be sure is not a material thing in actuality. But the necessity, which ties together body and mind, seems to be merely empirical. Is not a ghostly actuality possible—an actually appearing mental being that does *not* have a *material* body, a normal thing of nature, as its support? What is present in such a case may be a pure phantom body. A spirit, or a ghost, is then characterizable as having a phantom body, even a purely visual phantom body. In that

case, the spirit is intersubjectivity experienceable, and a mental subject is then thinkable without having a material body, but not without any body at all. Intersubjective experienceability requires a body, which is a necessary condition of the possibility of empathy (*Einfühlung*), through which the other mind is apprehended. An objective body—not necessarily a material body—is required for the other mind's objective experienceability.

Husserl however recognizes that this exclusive emphasis on visual phantom is one-sided, and must be supplemented by the recognition of a sound as produced by the other, and ascribing to the other mind a factual phantom body and a willing-body. These may be prior to ascription of a visual phantom body.[3]

These cases show that the relation between mind and body, to begin with, is not a simple connection. The body is not merely a thing but an expression of the mind; it is also simultaneously an organ of the spirit. At the same time, everything properly subjective and egological belongs to the mental side, which finds expression in the body, while the body is regarded as belonging to the ego only because of being "animated" by the mind, such that everything that is bodily acquires a mental significance: they become "mine." Things outside the body, which acquire egological significance by their relation to humans and are then regarded as "works," as goods, as having aesthetic value, as objects of use, and so on, do not, however, have an animating mind themselves; there is no subjectivity ensouling them. They may be mine, but they are not expressions of my spirit.[4]

III

THE PURE I

The pure I is the subject of acts and states constituting (my) stream of experiences. It is focused upon in abstraction from all bodiliness. It is the "I think," "I perceive," "I feel," and so forth, the absolutely individual subject of an absolutely individual act. In the *Ideas I*, Husserl had already spoken of this pure I at length. In this discussion, I will restrict myself to intentional experiences. In each such intentional experience, I find (my) pure I performing the act, and therewith direct a ray of the ego toward an object: the pure I is the ego that does this, and is given in that performance, or, better still, in a reflection upon that performance. Husserl warns us that there is nothing mysterious or mystical in this givenness of the pure I. I take myself as a pure I inasmuch as I take myself as that which in perception is directed toward the perceived, in thinking is directed toward the thought about, or in evaluation is directed toward that which is valued, and so on. This I is numerically the same as that which lives

in all these acts as being directed toward the object in the precise manner that object is intended in that act. It lives in acts either as actively engaged or as passively suffering, as spontaneous or as receptive; it moves from act to act, building upon the unities already constituted. The acts may be regarded as functions" of the pure I. The pure I, as functioning in the acts, is distinguishable from the acts themselves by abstraction from them. As an act sinks into inactuality, the I also sinks into inactuality in a certain sense; it is not then performing any act. But the I can never totally disappear.

Furthermore, for every I there is the possibility of reflectively turning toward the act, and therewith also to the functioning I. Thus, it belongs to the essence of the I that *it can make itself its own object* in the originary self-apprehension or self-perception, and also—as a consequence—in other modifications such as "self-remembering," "self-phantasizing," and the like. In all such situations, we must be able to distinguish between the objectified (e.g., the perceived) pure I and the not-objectified, original (e.g., perceiving) pure I Further reflections of a higher level confirm that these two pure I's are, in truth, identical. What undergoes phenomenological change, from one case to another, is not the I itself but the experience.

It is also to be noted that the unity of an identical ego is the unity of an enduring thing, constituting itself in consciousness amid changes of consciousness, not as a real occurrent, but as a unity in immanent time. It is not, however, a real moment of the experiences. An experience, along with all its components, arises and perishes. But the pure I does not arise or perish in the flux of time. There is a sense, though, in which it emerges and retreats. It emerges in acts and retreats outside such acts. Descartes had caught a glimpse of this pure I, Husserl reminds us, as indubitable, for in all acts of doubting it is present as the subject. If the pure I were to arise and to perish, this fact would be capable of being grasped in intuitive experience, which indeed would be absurd, for the experience in which to grasp the absence of pure I would itself have the pure I as the subject. The pure I would then apprehend its own absence. That is why, instead of the pure I coming into being and passing out of being, what we have is rather its "emergence" into functioning and its "retreating" out of this functioning life.

The pure I, itself unchangeable, must not be confused with what a human being is or what I myself am in my human personality. As a human being, I appear to myself under changing circumstances. The I, however, does not appear, does not present itself under real circumstances. It is rather an absolute selfhood, and its unity does not present itself in profiles. It is adequately given to itself in reflection, with no inner richness that is not grasped. It is absolutely simple, fully lying exposed to reflective glance.

Every act is characterized by a remarkable polarity. It has, on the one hand, an I pole and, on the other, an object pole as its opposite. Each one of the two poles has its own, very different sort of identity. The I is the identical subject of all acts, remains the center of radiating rays of acts or the center of incoming rays of experiencings, of affections as well of actions, the center of the meeting together or coincidence of all acts. The structure by virtue of which acts radiate from an I-center has an analogy to the centralization of all sensuous phenomena in their relatedness to the lived body. Acts may also approximate toward a better, and more perfect, apprehension of the object pole. The picture of the two poles is not merely a metaphor but has its roots in features of actual experience. The orientation of the I, through attentiveness and intentionality, is mingled with orientation toward the object; the two orientations and centerings get mixed up together. The I, the act, and the object are essentially together, and should not be separated.

Since consciousness may vary from ideally full illumination to seemingly complete darkness (as in a state of deep sleep or unconsciousness), an act may not be actually performed, or after being actually performed, may gradually sink into a dark background. Such a variation is an essential possibility for an I, wherein lies the ground of the Leibnizian conception of monads as ranging from fully self-conscious ones to unconscious ones. Husserl also finds here a relevance of the Kantian proposition that all our representations must necessarily be able to be accompanied by the "I think," such that a representation also includes the unconscious representations. The pure I may be functioning in clear light or may be sinking into dark unconsciousness without ceasing to be. But the idea of reflecting upon the seemingly dark and unconscious, as in deep sleep, is beset with difficulties, which Husserl recognizes but does not deal with adequately.[5]

We have noted the distinction between the pure I and the I-human (*Ich-Mensch*). The I as human is part of the real surrounding world of the pure I. The pure I is the center of all those intentional acts that constitute the human, along with its personality. So Husserl goes on to speak of the real I as a part of the world, as a constituted unity. Every human being "contains" a pure I, and one can equally well say that every pure I "apperceives" itself as a human and thus as a real I. A pure I, given as such in the reflective act, is not a constituted unity out of manifold of experiences.[6] A real I, as much as any other real entity, is, however, constituted not only out of its relatedness to a pure I, to the manifold of appearances in immanent time and in intersubjective experiences, especially through mutual empathy. The real I is a transcendent object. The pure I is given in pure immanence.

Within a monadic stream of consciousness, there are constituted unities other than the real I. Such are the unities like the enduring opinions or views of one

and the same subject—unities that may also be characterized as habitual. By such unities Husserl means, not empirical habits, but habitually constituted views or opinions, of a pure I. The pure I intuits itself not only as the identical subject of all acts that it performs but also as retaining an identity in all the positions it takes. Every new position taking generates a new theme, which continues to determine any other new theme that I accept. The themes belong to me as unities that endure in me, unless they are rejected by me. The pure I retains an enduring unity of experiences. The themata of earlier experiences, beliefs and positings, are retained in and through repeated reproductions and positings again and again, and become possessions of the ego.

IV

MENTAL REALITY, MATTER, AND MIND

Mind, the mental I, is quite different from the pure I. It is a substantial, and so constituted, unity. The subject is a substrate of properties, analogous to a material thing as a substrate of a thing's real properties. The conscious experiences that belong to the mental I, however, are not its properties; rather, they are its ways of relating (*Verhaltensweisen*) and its merely mental conditions. The subject "has" its body, and its mental experiences are connected with the body. The mental subject has a *material* thing as its body. Husserl pushes for a strong analogy. The physical properties are manifested in a thing's relational modes. Both sorts of properties are "unities of announcings." To the mental properties belong properties of the person, intellectual character of humans, intellectual dispositions, emotional properties, practical character, his spiritual abilities, mathematical gifts, logical sharpness, generosity of the heart, friendliness, and so forth. Every such property means a certain mode of actual and possible experience that manifests it. Analogously to every material property of a thing, there is a certain way appearances announce it.

Not unlike a material thing, a mind or a mental subject relates itself appropriately under definite circumstances and in lawful manner. Such apprehension of experiences as ways of relatedness is phenomenologically most unique. In the sphere of the mental, unlike in the sphere of things, these modes of relatedness are *not causally* connected with the circumstances. Here is a major difference between the two spheres, despite all analogies between their structures. Both are given in experience, meaning by "experience" or rather by "real experience" the self-giving, at its lowest level, originally giving acts, in which a reality is presented, announced, manifested as the mere substrate of real properties. There are two radically different modes of experience or reality: outer experience (of physical, material things) and inner experience

(of mental realities). Each such experience forms the basis for corresponding empirical sciences, the sciences of material nature and the science of psychology as the science of the mind.

There are, however, several points of difference between the two spheres. One such difference was just indicated. The thing constitutes itself as unity of schemata and then as unity of causal necessity in the interconnection of dependencies, which presents itself in the manifold of schemata. The mind does not schematize itself. The matter that functions as the states of the material thing is sensuously filled bodily extension. However, the states of the mind are not presented in such forms. The manifestations of mental reality directly belong to the sphere of immanence. The states of the mind are not transcendent unities but experiences perceivable immanently; they belong to the stream of experiences in which all transcendent being is, in the long run, announced.

The concept of causality does not apply to the mind, while all changes in the modes of relatedness and properties of a material thing are to be understood causally. The mind and the body are subject to psychophysical functional dependence, but both do not thereby acquire causality and any relationship of the logical-mathematical kind. Mathematization of the mind distorts its nature.[7]

Furthermore, a material thing can in principle, but does not as a matter of fact, remain unchanging, while its properties and states change. But the mental thing cannot, even in principle, remain unchanged. The mental life is, by essential necessity, a flux. Every experience leaves behind dispositions and, in this respect, to say the least, creates something new. Just as a material thing has its spatial form, the mental experience has its own form, which consists in the form of bodiliness and grounds the form of social community as a community of units of existence through the tie of mutual understanding.

Another difference between the two, that is, matter and mind, is that a material thing as *res extensa* is, in principle, divisible, correspondingly to its extension. The mind has no spatial position, no pieces; it is an absolutely indivisible unity. But the mind admits of divisibility in a certain sense, however: even if it does not have parts, it has *layers* of mentality corresponding to layers of consciousness.[8] There is the dormant mind, sleeping as it were, in which no *cogito* is being performed. There is the animal mind, in which the layer of theoretical thinking is altogether missing. There is always the distinction between the mind and the mental subject. The dependencies of the mental also exhibit a certain stratification, consisting of the psychophysical, the ideo-psychic, and the intersubjective dependencies. There are also dependencies permeating the entire conscious life, dependence of modifications upon the

originary, of memory and phantasy upon sensations. *In fine*, consciousness is dependent upon itself: the total life of consciousness at any time is dependent upon the earlier experiences. The earlier experiences do not simply disappear leaving no traces; rather, they are involved in a continuous formation or transformation of dispositions, a process that is covered up under the familiar titles of "association," "habit," and "memory." These dependencies still fall short of physical causality.

Finally, a few words about the idea of reality as it applies to the material thing and to the mind. Applicable to both is the formal idea of a unity of properties in relation to circumstances. However, the nature of the properties as well as the nature of the circumstances differ from the one to the other, that is, from the material to the mental. Material things are exclusively conditioned by outer circumstances and not conditioned by their own past. In this sense, material things possess a reality that is free from (its own) history. In the course of a material thing's conditionedness to circumstances, the materiality neither grows nor declines; the totality of its states remains constant.[9] A mental reality cannot, in principle, return to the same state; it has essentially a historical existence.

However, insofar as the mental is interconnected with the material, we could say it has a sort of quasi-Nature, quasi-causality, and, in a looser sense, existence in space and in time. I grasp a human being as a concrete unity in outer experience, in which the mental life is given, with partially indeterminate content and in an undetermined and unfamiliar horizon, together with the (other's) lived body and as connected with it having an existence "there." As a reality, the mental is constituted through psychophysical dependencies. The unity of a mind is a real unity through its connectedness with the body as a unity of bodily being, which, on its part, is a part of nature. Consequently, what is contrasted with material nature is a second kind of reality; it is not the (pure) mind but the concrete unity of body and mind, the human (and animal) subject.

V

CONSTITUTION OF THE MENTAL REALITY THROUGH THE (LIVED) BODY

We will now consider the constitution of the human being (also of animal being) as a natural reality. In other words, we consider a human as it presents itself in naturalistic experience, as a material body upon which are built new layers of being, the bodily and the mental. Finally, we turn to the distinction between the human as nature and the human as spirit, and their mutual relationships.

Constitution of the Lived Body

In perception or experience of spatial things, the body is always there (*mit dabei ist*) as the perceptual organ of the experiencing subject. Among the spatial things that are perceived, there is a special case, namely, the spatially experienced body itself as a thing (*Leibkörper*). In spite of the limits of perceiving a lived body as a thing, it is nevertheless perceived as something out there. There are parts of the body that can be tactually perceived but not seen visually. Leaving these cases out for the present, let us consider those parts (of the body) that can simultaneously be touched and seen. I can see them and touch them as I do in the case of external objects. (Their) appearances have the same function as the appearances of other things. There is, however, a difference between the visual and tactual appearances of a hand. Husserl asks us to consider our left hand. Touching the left hand with the right, I experience tactual appearances. I not only have sensations but also perceive, and experience, appearances of a so-and-so formed smooth hand. The sensations of movement and touch, which are objectified as marks of the thing "left hand," really belong to the right hand. But as I go on touching the left hand, I find that the touch sensations are "localized" in it, but do not constitute properties of the left hand. If I speak of the left hand *as a physical thing*, it has none of these properties' I abstract from such sensations. When I take it along with these sensations, then it becomes *Leib*, it receives sensations; it is no longer a merely physical thing.

The *Leib* is constituted in a twofold manner. On the one hand, it is an extended, material thing with its real properties. On the other hand, I find or rather sense it, on it and inside it, the warmth of a handshake, the coldness in the feet, the sensations of touch in my fingertips. I experience the touch sensations spread out over the body by my clothes, and the sensation of movement as I move my hands over a surface. My lived body comes into physical relation with material things, and experiences push, stress, and shock; it also experiences sensations localized in my body. The localized sensations are not properties of the lived body as a physical thing, whereas they are also properties of the thing called "my body." My hand is placed on a table. I have a sensation of touch and of pressure. This sensation can be apprehended as a perception of the surface of the table. Or, by a shifting of attention, it can be apprehended as a sensation of pressure of my fingers. Likewise, I can alternate between the experience of the cold of a thing's surface, and the sensations of coldness in my finger. This interconnection between the two-tactual perceptions of the table and of the body along with the corresponding sensation of touch is a necessary interconnection between two possible apprehensions. The same touch sensation can be apprehended either as a property of an external object

or also as sensation of the lived body. If the external object is a part of the body of another, then we have—when I press another's hand—these two alternate apprehensions. But the same is not the case with a pure visual perception: the eye does not appear visually, and so the color does not appear localized in the eye. I do not see my lived body as seeing, as my body experiences being touched as it touches.[10] Even as I look at myself in the mirror, I do not see my eyes as *seeing*. The eye is also a field for localization, but only for sensations of touch and for sensations of movement as the subject freely moves it.

The same with hearing. The ear is "there" (*mit dabei*), with hearing, but the heard sound is not localized in the ear. The sound that one hears sometimes within the ear exists in the space within the ear, but not localized in the ear. Localization of sensation is basically different from the extension of all material determinations of a thing. Touch sensations are not states of the material thing called hand, but it is the hand itself, which is more than a material thing, that makes it possible that I, the subject of the lived body, "can say what belongs to a material thing does not belong to me." All sensations belong to my mind (or *Seele*), everything that is extended to the material things. Everything that we see, is something that can be touched, and as such refers to an immediate relation to a body (my lived body). This reference does not belong to what is simply visible. A subject with mere eyes, that is, having eyes but no other sense organs, could not have an appearing lived body. Merely free movements of the eyes, being motivated by appearances of things, would yield the perception of material things, but the lived body itself, belonging to such a subject, would not be seen as a thing. This is accomplished when the subject by free movement of his hand can directly move the material thing's "lived body."

From all these considerations, Husserl concludes that *the lived body is constituted originarily in the touch experiences and experiences that are "localized" along with touch sensations*, such as warmth, cold, pain, pressure, and so on. In this process, the sensations of movement play an important role. Being a field for localization is the primary stratum of the lived body. This stratum is the basis, or presupposition, for the other distinctions between the lived body and a material thing. Because it is a structure that the lived body next acquires, Husserl considers its role as "the organ of willing." Only a lived body is, for the willing of my pure ego, spontaneously and immediately movable. Besides, the entire consciousness of a human is connected with his lived body through the hyletic substratum. However, the intentional experiences themselves are not directly and in the proper sense localized; they do not form a layer of being in the body. Perception as a tactual apprehension of a thing's structure is not localized in the touching finger (in which the touch sensation is localized). Thinking is not localized in the head. The sensory contents

are, but the intentionalities are neither localized nor directly related to the body.

The lived body's sensibility constitutes itself as a "conditional" psychophysical property, expressible as "if ..., then." (I have a sensation if the hand is pressed, or hit, and so forth.) The hand, in this structure, is not a merely material thing but a physical-aesthesiological unity. The lived body is constituted as a unique kind of object, which falls under the formal concept of reality, and is both a material thing and yet more than it. The lived body, as a material thing of a certain kind, is also the localization field of sensations and feelings, as a complex of sense organs; it is a phenomenal accompaniment of all thing-experience, and forms the basic stratum of *real* mind and of the givenness of the I.

THE LIVED BODY AS THE ORIENTATION CENTER

Every I has his perceptual region of things. Things are perceived by him always with a certain orientation, from a certain perspective, from a side (and not from another). In the mode of appearing of things lies a relation to a *here*. Everything spatial appears as near or as far, as above or as below, to the right or to the left, and so on. For an I, the lived body constitutes the zero point of all such orientations. That is why all things of the surrounding world possess an orientation toward the lived body. Everything else is "there," only my body is always "here."

The Manifold of Appearances of the Body

I have the freedom to change my position in relation to all other things, and along with this change vary the appearances through which those other things are given to me. However, I do not have the freedom to remove or distance myself from my lived body. As a result, the appearance manifold of my body is relatively constrained. Certain body parts I can see only in certain perspectives, others I cannot see at all. The same body, which is the instrument of my perception of all other things, is itself a hindrance to its own perception and, as a consequence, is an incompletely constituted thing.

The Lived Body as a Member of Causal Interconnection

That we nevertheless regard the lived body as a real thing is due to the fact that we find it to be a member of the causal interconnection of material things. In spite of its free and spontaneous movability, it is also subject to passive course of movements, which have nothing to do with spontaneity. I have the experience "my hand is moved," "my foot is pushed," and so forth. Often the two kinds of movement are intermingled. Even in the case of

spontaneous movement, I find the other kind of passive motion.[11] The causal and the above-mentioned psychophysical conditionality seem to merge into each other.

Summarizing the long presentation up to this point, we can, following Husserl, give the following constitutive characteristics of the solipsistic lived body. (1) Seen from the inside, the body appears as the freely movable organ, or as a system of such organs through whose mediation the subject experiences an external world. It is also the carrier of sensations, and constitutes a unity with the mind. (2) Considered from the outside, it remains as a reality of a peculiar sort: a material thing with special modes of appearing that are juxtaposed between the subjective sphere and the material world. As the center around which the remaining spatial world gathers, as a member of the causal interconnection with the external world, as the point at which the causal relations become the psychophysical conditionality, and because of which it appears as belonging to this subject with specific bodily as well as mental properties,the lived body remains a special sort of thing-like unity. The two points of view, the outer and the inner, and what they constitute, are as though compresent.

Still we do not, in the solipsistic attitude, arrive at the givenness of ourselves as spatial, material things like other things, and do not yet constitute the natural object called "human being" or "animal." In order to constitute these, we have to tread another path, go beyond our own subject and turn toward the animals whom we confront in the external world.

VI

CONSTITUTION OF MENTAL REALITY IN AND THROUGH EMPATHY

The intersubjective objectivity of things, and with it of humans, is constituted by empathetic experience of the other subjects. Realities that cannot be given in originary presence to several subjects, are animals, who contain subjectivities (shall we say, each for himself).[12] They are objectivities of a most peculiar kind: they have, and presuppose, their own *Urpräsenz* (urpresence) but are not themselves given (to others) originarily. The humans are originarily given insofar as they are apprehended as concrete unities of body and mind. I experience the bodies outside me, like other things, in their originary presence, and I experience the inner being of the mental through appresence. This is a complicated and complex processes, which Husserl takes great pains to describe.

In my solipsistic experience, I have already constituted a material thing called my lived body. Now in my physical environment I find things of this

kind, and I apprehend them as lived bodies. I empathetically project into each an I-subject along with all that belongs to it.

In the apprehension of human beings, there are several layers of constituted sense. The lowest stratum is the material body, which, as a material thing, has its position in space and is given in changing orientations. It is originarily perceived. By originary perception is meant its object is originarily there and is not merely represented. Husserl would therefore distinguish between urpresence and appresence.[13] Urpresence of an object does not mean urpresence of all its inner or qualitative determinations; it suffices that some of them are so present. In this sense, in inner perception the ego is continuously given in urpresence as its various properties come to urpresence successively. Objects of perception then fall into two groups: (1) those objects which, when they are urpresent to any one subject, can be, in principle, urpresent for all. (2) Besides, there are subjective entities—such as the acts, states, noemata, properties of the lived body, and so on, which are always urpresent to the subject to whom they belong, and cannot be so to any other subject.

Entities, which cannot be given in urpresence to more than one subject, are animals; these contain subjectivities, and are themselves peculiar objects. Humans, as parts of the external world, are originally given, insofar as they are apprehended as unities of bodies and minds. I experience the bodies, which stand over against me there as I experience other things in urpresence. However, I experience the inner mental life through appearances. As I project into the bodies that I find in the world around me, I carry over into them all those localizations of sensory fields that I undergo myself, and also indirect localizations in those bodies of spiritual acts. Localizations in these bodies lead to attributing to them the psychophysical conditionalities I ascribe to myself. The mental inwardness that I find within myself is attributed to these other bodies on the basis of an analogical compresence of the mental with bodily movements. The dual unities that go to constitute the object "a human being" are thereby co-constituted without introjection. Their compresence is originally presented for me in my being, and only then extended to other humans. But in solipsistic self-experience, I do not perceive my lived body as an object, which is first made possible through empathetic ascription of the compresence to the other bodies, whereby the objective unity "human being" is first possible, which I then carry over to myself.

To be precisely noted is the movement of thought, which, according to Husserl, takes place—to be sure, in contrast to the famous Fifth Cartesian Meditation. There, he will begin with self-perception, and move to ascription of an ego to the other body. Here the objective unity "human" is first constituted through empathy with the other bodies, and then transposed to my own case.

The object "human" is a transcendent outer object, an object of outer intuition. Experience of a human is a two-layered experience: an outer urpresentational perception, and intimately mingled with it an appresentational empathy introjecting into the other. Both are unified into an apperception of the entire mental life as realized in a sort of unity of appearances, and as localized as its states and dispositions.

As regards the manifold of appearances, my appearances belong to me, the other's to him. I can have his appearances, his "here" along with his lived body, given to me through appresence. From this "here" (i.e., his "here"), I can look at my lived body as a natural object. From that "here," this (i.e., my body) is "there," just as the other body is in a region of space when looked at from my "here." I look upon him as another thing. I represent him for me, just as any other has him given to him. I find a human as an object before me, and this other must perceive me as a human being in outer perception. The two—the I and the other—remain in intersubjective empathetic understanding and so identify each other as humans. It is thus that intersubjective empathy leads to the constitution of an intersubjective objectivity of things and of humans.

A human, as a scientific object, has a structure of its own. The physical body is mathematically and theoretically structured. It refers back to the merely subjective appearances. A higher stratum is the subjectivity, the mind with its conscious experiences, which are localized in the mathematically structured body. There are as many subjective worlds as there are human individuals in nature. Empirical, or, rather, experienced, things are relative to each human. And yet, intersubjectively posited, through empathy, is the world in the form of natural science, and this intersubjective world can be theoretically so determined that it becomes independent of the individual subjects.

Husserl distinguishes between an absolute subject, for whom all Nature, physical as well as mental, is constituted. This absolute subject that is presupposed by nature and all objectivity is not the subject that belongs to a human. Humans are intersubjective objects.

5

Constitution of the Spiritual World

Mind (or what Husserl calls *Seele*) is, according to him, very different from spirit (or *Geist*). This distinction between mind and spirit—we have to keep in mind that mind is a part of Nature—corresponds to the distinction between natural sciences and sciences of spirit (*Geisteswissenschaften*, also translated as human sciences or humanities). Whereas scientific psychology studies the mind as a part of nature, the sciences of spirit would include a doctrine of personality or "egology" and a theory of society.

Distinction between the Naturalistic Attitude and the Personalistic Attitude

Up to now, Husserl's description of nature—material as well as mental—has been from the naturalistic point of view, even though practicing a limited phenomenological reduction.[1] Husserl has given a phenomenological description of our experiences of nature. What he has practiced is a curious blending of the naturalistic and phenomenological points of view. The objects that we encounter in the sciences are described as they are met with, and their constitution is analyzed in terms of how they appear and how they are given. After this, Husserl moves to a different attitude, the personalistic, and describes the world and the constitution of objects as they are met with in this attitude.

We need to keep in mind that his ultimate goal is transcendental phenomenology. However, transcendental subjectivity will be the end to be reached after traversing a series of levels of subjectivity: natural, personal, and social.

As subject of the naturalistic attitude—which was not only practiced but also thematized in phenomenological reflection and reduction—we possess the pure ego. Applying the reduction, the empirical I is placed in brackets, but the pure I remains the last subject. Everything that is bracketed, as always, remains within quotation marks (inverted commas): nature becomes "nature." The experiences, which constitute its sense, were shown to be a system of different constitutive experiences, built up, as it were, upon one another. The total system of naturalistic experiences—physical, corporeal, and mental—comprehend the totality of nature, and the totality of natural sciences, including the physical sciences, psychology as the natural science of the mental life of animals and humans, zoology, and anthropology. Mental being includes the mental I-subject, still however, the I-subject as belonging to nature. Mind, as thematized in the earlier discussion, is only a stratum of real events in the lived body, which itself is founded upon material nature. The mind, or soul, ensouls the lived body, and the ensouled lived body, as a natural object, belongs to the unity of the spatiotemporal world. When I see a playful cat, I see a body having mental properties as "real inseparable annex of the physical animal body." This is not a deliberate invention but what belongs to the *sense* of naturalistic apprehension of animal reality.[2] We have already found how each layer is a constituted unity, and how the mental experiences are localized in the body.

Although in these chapters Husserl has followed the naturalistic attitude, the phenomenological reduction, which he has also put into place, shows that each such attitude is valid within limits. The natural human being as well as the natural scientist do not notice these limits. They do not notice that all their results are marked by a definite index that relativizes their meanings. The natural attitude is not the only possible attitude to adopt. Phenomenological reduction, if practiced, makes us sensitive to the shift of attitude. We are then able to place the givens in every attitude within the appropriate limits, and so to evaluate them properly.

Another attitude, not natural in the sense of the natural sciences yet very common to ordinary humans in everyday life, is the personalistic attitude. We are always in this attitude, when we live among one another, speak to each other, extend our hands to greet the others. In this attitude, we relate to things around us as belonging to our environment, and not as the natural scientists determine their natures. As scientists, we see only Nature, but as persons we live with others and think of the world as our surrounding world. I am the subject of the world.

Now, these two are not equally valid and coordinate attitudes existing side by side. To the contrary, the naturalistic attitude is subordinate to the personalistic. It is by an abstraction from the personalistic attitude and, as it were, by a sort of self-forgetfulness of the personal I that we posit the world as mere Nature.

As a person, I am the subject of an environmental world. To every person belongs his surrounding environment. The concepts "I" and "surrounding world" are correlatives. The surrounding world is the world as it is perceived, remembered, apprehended in thought, assumed or inferred to be such and such by the person. The person is the one who represents, feels, evaluates, strives after, acts, and is in personal relation in such personal acts to the objects belonging to his world. This surrounding world is not a world in itself, but is a world *for me*, the surrounding world for its I-subject, experienced or otherwise conscious of by him. The world, in its core, is a sensuously appearing world, and is present at hand (*vorhanden*) in straightforward perceptual intuition. It is apprehended as actual. But the objects in the world are also objects of acts of feeling, acts of evaluation, acts of volition, and practical actions. By virtue of these acts, the objects acquire corresponding properties: beautiful, pleasant, good, useful, and so on, as well as their opposites.

The objects of the surrounding world also act as stimulus, they arouse desires and needs that are to be fulfilled. In the personal world, the idea of stimulus is to be understood not in terms of causality but in terms of the relation of motivation that obtains between persons and the intended objects qua intended in personal consciousness.

The Person in a Community of Persons

The surrounding world of a person consists not only of things but also of other subjects whom he sees as other persons. In this attitude, it does not occur to him to ascribe spirit to a body, that is, to see a spirit as belonging to a body. Doing so is to look upon a person as a mere fact (*Sache*). What does Husserl mean by looking upon a human being as a mere *Sache*? We should not, in that case, consider a human being, morally and practically, as an ethical person, as a member of an ethical community in whom the world as an ethical world constitutes itself. Likewise, we would not be considering a human being as one who has rights. Being without rights, he would be like a mere thing. The same attitude would prevail over a theoretical mere annex of a natural object. This way of looking at a human being has its justification within limits. However, we overstep these limits when we fail to recognize that spirits demand another, and important, mode of research as having their own

being as I-subjects. One who sees Nature everywhere does not see persons, personal meanings, and cultural objects. This is unfortunately a consequence of irreducibly naturalizing human subjectivity.

In the personalistic attitude we understand the others directly as personal subjects, related to objectivities. We are in relation to an environment and belong to a common community of persons. Being with others, and having a common world, are correlatives of each other. The common world acquires new higher-level meanings as a result of mutual comprehension and mutual personal determinations. Men exercise upon each other an immediate personal influence; they have for each other motivating power. Besides working, not unlike things, as stimulus, they act upon each other also in a different manner by directing their spiritual acts toward each other. They aim at being *understood* by the others, and the others may either agree or disagree with them.[3] In this process, both the persons and their common world acquire new meanings. The common world now is not only material and mental but also becomes ideal, and comes to include ideal objectivities such as mathematical structures.

This common world Husserl also calls a communicative world,[4] which comprehends and transcends what may be called each individual's egoistic *Umwelt*, which still remains a core of the communicative world from which—from his egoistic world, that is to say—each person has to make an abstraction. Persons who remain outside a communicative world, or even outside one's egoistic world, may belong to these worlds eventually. In this way, one unique world, having many layers, comes to be constituted. The world of social subjectivities comes to be constituted through specifically social-communicative acts. To social subjectivities correspond, as their correlates, social objectivities. Social subjectivity is not a mere collection of individual subjectivities but a more or less internally organized subjective life related to a common environment, and a common world outside. The separate, particularized person is the limiting case of social subjectivity.

In an Appendix to *Ideen II*[5] Husserl distinguishes between different strata, of differing depths, within a normal human society. These are:

(1) The normal, intuitively given, spatiotemporal nature, especially the earth, and, for each group of humans, its special earthly environment, inorganic and organic;
(2) men and animals, in determinate movements, with determinate characters;
(3) goods, artworks, use-objects, artifacts, tools—which refer back to spiritual activities of the past;
(4) morals and practices: law, religion, language, societies with their special norms, conventions, and so forth;

(5) social personalities, social unities, which are not personalities in the full sense;
(6) genesis, spiritual sources, origin of individualities, origin of higher spiritual individualities; types of humanity in different ages; biography: description of an individual in his development; history; social transformations; art and development of art; development of humankind; the goal of development: God in history.

Husserl also goes on to distinguish between:

(1) The surrounding external world of shared spiritual life;
(2) the merely subjective sphere of individual subjects: each individual experiences in an original manner his own experiences. Although one does through empathy understand the others, this appresence should not be taken to be original presence or urpresence. One must also distinguish between:

(1) presocial subjectivity, a subjectivity that does not presuppose empathy, a subjectivity that knows only inner experience and external experience; and
(2) social subjectivity, which knows the common world of a community, experiences of other subjects, including their inner life, also social forms and spiritual objectivities.

What is "social experience"? Husserl gives three examples: I understand what "marriage" as a social institution is, I have gone through it myself, I can imaginatively vary its details, as belonging to different social setups. I understand what "friendship" is, I also know from my own experience what a society or a club is, I have been a member actively participating in one such society or club. These examples draw attention to what social experience experiences.

Objective Things and Subjective Appearances, from the Personalistic Attitude

How do the things get intersubjectively constituted, when their appearances are different from one subject to another? In the stream of subjective experiences, the subject manifests itself as a real personality, of whom the experiences are real states. As contrasted with this, in the sensuous schemata, and in the subjective thing—appearances, not the subject, but the things belonging to the surrounding world, manifest themselves. The appearances are not states of a thing itself, but the states of the thing are manifested in those appearances. In this situation, we find reflected the fundamentally different ways the real subject and the real objects are constituted.

We have already noted how the things in the perceived surrounding world of a person—which are also the same as the things appearing to a solipsistic subject—appear through a manifold of profiles in space, but clustered around a central "here." Other subjects may experience the same things, but their actual appearances are, in principle, not quite the same. Every person has his "here," which is different for every phenomenal "now," and his "here" is different from mine. Every person has his subjective lived body and its subjective movements. For every point in the intersubjectively identically apprehended time, my "here" and the other's "here" are different. One needs therefore to show that speaking of intersubjective space and intersubjective time is justified in this context. We have already noted that the mental, by virtue of localization and temporalization, is located, in an extended sense, in nature. Also, as spirits, it needs to be shown, I find myself and the others in the same spatiotemporal world. Husserl's problem is: How are this intersubjective space and time constituted, when each spirit has his own "here" and "now"?

Each person has essentially his surrounding world, to begin with, his subjective world of appearances, and only then, through relatedness to an interconnection among persons, a relatedness to a common objective surrounding world. However, every person has his lived body as the central thing around which all other things appearing to him, in their orientations, are grouped together. "I am here" is not *eo ipso* to be construed to signify that I am an object in nature.

I as a human is such an object in nature, but I am my body, and the body—considered egoistically, that is, subjectively—is an object of the world at my "here." Objectively considered, it is at a place in the objective space, which place is presented in and as a subjective "here." Thus, my body is, at first, an object in my surrounding world, and, on the other hand, in its objective reality, is a thing belonging to the objective nature. This objective body is not yet a human but, at first, a carrier of a layer of aesthetiological and mental being, and this totality belongs to the common surrounding world as an object for all scientifically researching thinkers. The materialistic attitude of such thinkers posits every other human as nature. The other human is constituted in this attitude. Through his founding body, the other human acquires his spatial and temporal belongingness.

But the matter is different in the personalistic attitude, for which the other spirit is posited as spirit, and *not* as founded in the physical body. The body, not being spirit, belongs to the surrounding world of facts, it is itself a fact, which, however, has spiritual significance, which serves to express a spiritual individual. The spirit, which, in this attitude, is not apprehended as belonging to nature, is nevertheless correlated to the body, and thereby to an objective

spatial location. The spirit does not occupy spatial location directly; unlike with things, its spatial location derives from its functional relatedness to a lived body. The same is true of time. Different persons have their different subjective times, and their temporality in the course of the flow of their consciousness. If a pure I emerges, it has a place in this time; every act of the I has its own temporal extension. Now, the objective time and the subjective time are a priori the same single time order. The objective time appears in the subjective time as appearances. We need to determine this peculiar localization and temporalization of spirit.

Consider a "now" as an intersubjective presence. It is identical for different subjects who mutually understand each other. However, these different subjects cannot have the same "here" and the same appearances. The appearances for two different subjects cannot coalesce into one set of identical appearances as the visual appearances of the two eyes do. The same identical things appear to them, but the appearances are different. The "here" to which the appearance is relative is not substitutable by another "here." Everything subjective, in its individuality, has this nonsubstitutability. My "I move" cannot be read into another subject. Different subjects describe their surrounding worlds on the basis of their appearances. And yet subjects in communicative relationships may have *similar* groups of appearances, and by simple transference of their positions in space ("I occupy the position he does now, and he mine"), the appearances for one subject change into similar appearances, which were for another. A certain similarity among the manifolds of appearances (for two subjects) is a condition of the possibility of mutual understanding. Such similarity defines the idea of normal persons as contrasted with abnormal ones. Thus despite the differences in the subjective representations of the world (*Weltbilder*), insofar as there is intersubjective understanding, the appearances present one and the same world as the surrounding world for a community of spirits.

Nature and Spirit: The Two Corresponding Attitudes

Contrast nature which was there at the beginning and nature which is constituted by a social unity and social communication. The naturalistically conceived world, however, is not the world. Rather, we could say—so states Husserl[6]—what is first given is the world as everyday world, and it is within it that purely theoretical interest grows in men, leading to the rise of the various natural sciences. We seem however to be involved in a circularity: first, there is Nature of which humans with their bodies are parts. On the other hand, if we pursue the spiritual nature of persons, we find that Nature is intersubjectively constituted in the interconnectedness of persons.

Perhaps we can understand the situation better if we try to understand the opposition between these two attitudes and get clearer about them. To begin with, what does a change of attitude mean? A change of attitude means a transition from one direction of apprehension (*Auffassungsrichtung*) to another, such that as a correlate of that change, different objectivities come to be given in a fundamentally different phenomenological manner.[7] The objectivities thereby of one attitude and of the other correspond to different regions of the world, or are we rather concerned with different worlds? In our present use under consideration, shall we say Nature and Spirit are just two different worlds? This need not mean that the two have nothing to do with each other. They may still be related by their meanings (*Sinne*) as well as by essences, as are, to take a few other examples, the world of Ideas and the empirical world, the world of pure reduced consciousness and the world of constituted, transcendent entities, the world of appearances and the world of physical things. We have already dealt with their relationships and need not repeat them. At present, we are still concerned with the relation between Nature and Spirit. However, what we have found, in brief, is this: Experience, at its lowest level, is of material nature. Founded on it is the experience of the lived body and the mental being. The aesthesiological and the mental are annexes of the physical lived body, localized in it and ordered in the time of nature. We thus come to apprehend a human being as a part of Nature. Moving on to the personalistic attitude and experience, we confront new difficulties of understanding.

The I: The Basic Structure of the Spiritual World

I habitually experience the I as I say "I"—"I think," "I believe," "I doubt," "I love," and so on. It is out of question that in this experience I localize my *cogito* and myself in my body. To the contrary, the body is my body, and is, at first, what stands over against me as my body, as does my house. "My" does not mean a constituent of my I. The body and everything else is non-I. Everything I experience is a non-I, but insofar as it is experienced by me, a layer of subjectivity attaches to it. But the acts of the I—the acts of feeling, willing, evaluating—are not opposed to the I, they are not *ichfremd*, they are activities of the I; they may also be called its states.

Of all other things, however, the lived body has some special excellences. As the carrier of sensory fields, as the organ of free movements, as the organ of the will, and as the null point, the center of spatial orientations, the lived body is subjective in a special sense. To be the center of orientations belongs to the noematic content of my experience of my lived body and of things.

We also notice the original and specific subjectivity of the I in the true sense—the I of freedom of attention, thinking, comparing, differentiating, judging, evaluating, wishing, wanting, and willing, and as active, position-taking, I. But along with the active I there is also the passive I, as affective and receptive. Activity and passivity go together. Even receptivity is a lower level of activity.[8] The passive I is also subjective, as the I of tendencies that receives stimuli from things, becomes pointed toward them in states of grief or joy, of passive desire, and so forth, as states.

From the subjective in the authentic sense, the I and its relations, we distinguish the objectivities (to whom the I is actively or passively related) and the matter (or stuff), the material support of such relations. It is the intentionality of acts, which is subjective in the proper sense, in which the objects are constituted. The I is intentionally related to the surrounding world, to things and humans, which he apprehends. We should keep apart intentional relation and real relation. When the thing does not exist, there is no real relation; only the intentional relation remains. However, when the object exists, then there is a real relation parallel to the intentional relation. If we consider the relations of the subject to the world posited by intentional acts (and this posited world may contain, besides real things, things that are not real), there obtain, not real relations, but a sort of "subjective-objective causality," not real causality, but rather a "motivation-causality" about which we have already learned. The objects more or less exercise an attraction on the interests of the subject; the subject turns toward the objects in different degrees. It can become theme for my *cogito*, for my theoretical interest, whereby the surrounding world would become for me a theoretical world. Alternatively, it may become theme of my practical action in relation to my goals and values.

It is thus that we come to reflect on the intentional acts of the I. The acts have a *noema* in them, and a noematic object is immanently constituted in the *noemata*. Thus, the subject of intentionality comes under the personalistic or spiritual I. Furthermore, motivation is the basic law of the spiritual life. Husserl is led to undertake a closer look at the relation of motivation than has been possible before.

Rational Motivation and Motivation by Association

Rational motivation operates when evidence motivates acceptance or rejection of a judgment. Rational motivation leads to constitution of objectivities of a higher layer, such as true being. All logical groundings are cases of rational motivation. In such cases the active thinking I is what is motivated.

I judge because I have judged so and so in the premises. Similarly, motivated grounding is to be found in the spheres of evaluation and willing. Acts are especially subject to pure rational motivation. Their underlying "matter" is also influenced by rationality, but here rationality is relatively confused, being under the influence of drives and tendencies, motivated by the attraction of objects, more or less blindly.

Motivation, not purely rational, also operates in the sphere of associations and habitualities. These structures obtain among earlier and later consciousness within a single I-consciousness, like motivation that does not connect one position-taking to another (e.g., one belief to another) but connects one experience (*Erlebnis*) to another. Oftentimes, this motive lies deeply buried within consciousness. One sometimes speaks of unnoticed hidden motivations.

It is important for Husserl that the "because therefore" of motivation be distinguished sharply, in its very meaning, from causation as it obtains in nature. The unity of motivation is an interconnection grounded in the acts themselves. When we inquire into motives, we look into this interconnection. The causality of nature in the natural sciences has its correlative in natural laws. In the sciences of spirit (*Geisteswissenschaften*), when the historian, sociologist, or cultural scientist wants to explain spiritual facts, he wants to clarify motivations, he wants to render intelligible what led the persons concerned to the present situation, what influences they suffered from, and so forth. If the scientific researcher in these fields seeks to determine laws, these laws are far from being about natural causality. The historian asks, What did the members of this society think? How did they evaluate and will? And so on. How did they present to themselves the situation concerned, and influence each other? All modes of spiritual relations are "causally" connected through relations of motivation. In all these cases, the "because" does not explain relation to a real thing. As motivated agent, I am not being causally worked upon by other real events in nature. When I say, "I understand why he decided in this manner," I find motivational causality and am not looking for natural causality.

According to Husserl, all natural causalities obtaining among real things are intuitively given. I "see" how the carpenter drives a nail into the wall, but the "seen causality" (contrary to Hume, who was precisely questioning if we at all see causality) are mere appearances of true natural causalities, belonging to the true world of physics. However, the intuitively experienced motivation cannot be likewise traced back, as appearances, to a real, unperceivable relation among things, determinable only by thought. What is not intentionally contained in my experience cannot motivate me.

The Unity of Body and Spirit

A human person does not consist in two different entities, body and mind, in some relationship. There are not two externally related strata of being. On the contrary, a human is a unitary entity. In his bodily movements, gestures, and utterances, his spiritual life, his thoughts, feelings, desires, and actions find expression. The expression and the expressed are one. Body and spirit form only one such unity. Husserl brings in a host of other such unities. When I read a book, and am engrossed in it, I am not experiencing two different things: words and their meanings. I see the physical print, but I live comprehendingly in the meaning: what lies before me is the spiritual unity of sentence and sentential interconnections with their meanings. What I am intentionally directed at is a fused unity, and nothing besides the physical data. One could say that the sentence is animated, ensouled, by meaning. However, this locution must be correctly understood. The book is a thing; a second entity, its meaning, is not superadded to it. The meaning, a spiritual entity, penetrates the physical thing through and through, which acquires thereby a spiritual significance; the two are fused together. This is true of all artworks, all cultural objects, whenever and wherever the spiritual entity, the meaning, has a real existential objectivity. This, Husserl thinks, is all that can be called objective spirit, which characterizes humans as well. Apprehensions of a human as a human is apprehension of this lived body, his words, movements, gestures, writings as expressing, embodying, and fused with their spiritual contents.

Where, then, does the psychophysical dependence, about which Husserl has written earlier in the *Ideen II*, belong? Shall we deny it altogether? From the natural and even naturalistic standpoint, it has certain validity, insofar as the two, body and mind, form a real unity. The causality obtaining between the bodily and the mental gives rise to a new real unity. The lived body also belongs to nature; and the spiritual life of humans, which we apprehend through bodily expressions and understand through its attachment to body, is itself apprehended, in those attitudes, in a naturalistic way.

By way of conclusion, we can say that according to Husserl, the unity of body and spirit is twofold, and the apprehension of humans is also twofold, depending upon the standpoint, naturalistic or personalistic, from which they are apprehended.

The Personal I

The personal I is the human I. I am aware of it in personal reflection, which is a quite mediated one, mediated by the others' apprehension of me

as a human. The personal I consists of my relations to others, my lawlike habits, my active lawful relating to others, and so on. I come to apprehend my personal I as my ability for empirical self-apperception develops, in the same way as I come to perceive things as my ability to apprehend things develops. My knowledge of my personal I goes on developing along with my experience. However, in the course of this development, the pure I continues to be the core of all my intentional acts. We perhaps should be able to say that the pure I which we have discussed is a core structure of the developing personal I.

But is not the personal I already constituted prior to my self-reflection upon my consciousness? Prior to reflection, one may refer back to the "associational interconnections" already established in the course of my experience. However, even prior to that, I am the subject of my life, and the subject develops while living. Originally, then, the I grows not out of experience but out of life; the life itself is the I.[9]

The I can contain hidden dispositions of which he is not objectively cognizant. One may not fully know what one is; one learns to know it as one extends one's self-experience, and as one grows. The self is not, at the beginning, an already constituted object for apperception. The I is also a system of dispositions, of "I can." The "I can" may be bodily or it may be spiritual. I might lose some of the former, owning to illness, for example, when I lose my ability to move my limbs. Normal bodily practical ability is a permanent substratum. I am normal when I can perform freely my perceptions, phantasy-modifications, and remembering, when I can perform normal inferential operations and can compare, differentiate, connect, count, and so on, when I have my own unique abilities to perform my evaluations, my preferences, and so on.

The personal I is constituted not merely as an instinct-determined personality but also as guided by higher, autonomous, free activity, especially such as is motivated by reason. Habit and free rational motivation may come into conflict. I am free when I follow the rational motivation.

The person is the subject of rational acts, and is the free I. As the subject of rational acts, he is contrasted with the merely empirical subject. He is self-responsible in his acts. This freedom is different from the freedom expressed in "I move myself." For the freely acting person, there is, on the horizon, unfulfilled practical intentions, which "I can actualize." This is different from the mere consciousness, "It would come or happen."

"I can" may signify a logical possibility, a practical possibility, and original consciousness of ability to do. Here Husserl undertakes a detailed examination of the various kinds of possibility-consciousness.[10]

The practical "I can" is not a representation of the contemplated movement. The represented object is possible. A centaur is a possible object, and can be

imagined. Possibility in this sense is a doxic logical possibility (which is not the same as formal-logical possibility). A centaur can exist. A representation in imagination of my hand moving is not yet the practical "I can." In "I can" there lies not merely such a representation but, in addition, a thesis concerning the action, not the actual action, but ability to perform the action.

The neutrality-modification of a doxic consciousness is a "mere presentation." From every neutralized intuition, we can derive a theoretical (doxic) possibility of being. Likewise, from every practical neutralization modification, we can derive a practical possibility.

I already know from experience what my character is like. I already have empirical self-consciousness. Thus every developed subject is not merely a stream of consciousness and a pure I. It also has centered itself around a self, an I-subject, which consists in its own habitualities, dispositions, and abilities. Of this self, the pure I is only a central core.

Although my character has taken shape, I am not a thing, which under similar circumstances behaves similarly. Earlier I was motivated in such and such manner, but now my motivation is different. In between, I have changed. The motives may be the same, but the relative strengths of the motives undergo change, from youth to middle age to old age. The pace of living changes in course of my growth as a spiritual being, the pace may become stronger, my earlier will may become weaker, but I can explore my motives and can try to change them. My values may change, and I may choose to act in accordance with my highest value.

In the course of my development, other persons may influence me, by thoughts, feelings, and orders of strangers. I may take over the others' thoughts as mine, as though they come to me, make a demand upon me. But my freedom lies in this: that I do not simply passively let myself be influenced by others but decide to do such and such from within myself. This is also the autonomy of reason. One should distinguish between the human person, which we apprehend in self-perception and perception of others, and the person as the subject of rational acts. The person is truly free in performing such acts.

The personal I insofar as he is the subject of affections and acts exhibits both universal types and also individual types. For me to understand him is to understand what motivates him. Every one has his own character, his own lifestyle, which remains enduring at least for a certain period of life. We can reasonably expect how he will, in a certain case, act, not completely determining his action in all details, but rather as a "Horizonte unbestimmter Bestimmbarkeit." To say of a person that he is a "genial" human being is to expect, within a certain range, how he will speak, how he will relate himself to you, and so forth. While maintaining this type, a person grows in experience.

When speaking of "experience" in this connection, we mean not theoretical acts in which objects are presented but a process through which a person enriches himself and may be led to modify or change some trait of his character. To know a person's lifestyle is to be able to understand him through empathy, to know, with relative accuracy, what motivates him, even to look at his inner life of motivation. Interconnected structures of a person's motivations suddenly spring to light, just as for a historian a historical interconnectedness does. One speaks of intuition. This intuition is not, as in Husserl's standard usage, actually seeing but rather is a pre-seeing, a *Vorahnung*, "ein Voraussehen ohne Sehen," an incomprehensible empty pre-apprehension. Husserl writes, "To see a person, is not yet to know him. To see a person is—so we found out—quite other than seeing a thing. Every thing is of a kind. To know this kind, is to succeed in knowing the thing. A person (also) has an individual type, each one a different one."[11] To know an individual person is to be able to anticipate this type.

Ultimately, the spiritual life of an individual is built upon an *Untergrund*, a dark subterranean ground, a further unintelligible factual basis consisting in character patterns and hidden dispositions. This is to be contrasted with the higher, specifically spiritual and free acts and passivities. Do these two strata of subjectivity correspond to reason and sensibility? In the sphere of sensibility we have associations determining tendencies, feelings as attractions, emerging out of darkness and determining the course of conscious life by blind rules, where live the roots of intentional relations to objects.

What Husserl is drawing attention to is this: everything spiritual has an aspect of nature. This nature consists in the subterranean subjectivity, in its having of sensations and their reproductions and associations, building up of apperceptions and experiential unities. To this natural aspect also belongs the lower life of feelings, instincts, and drives, as well as the function of attendingly turning toward. This lower stratum is the site of the constitution of a world of appearances, the world of dead lawfulness, mere facticities. It provides a bridge between being-an-I (*Ichsein*) and the I's living its life (*Ichleben*).

Spirit is founded on this stratum of facticity. The higher stratum of facticity consists in acts. It is a domain in which the motivations are provided by position-takings through position takings—rational motivations, that is to say. The experiences of the lower stratum announce a specifically sensuous "soul." This soul together with the subject of position-takings forms an empirical unity. The personal subject, or the personal I, is simply the subject of position-takings. Nevertheless, the sensible soul is also "mine" and belongs to my I-subject, to the person.

Spirit, Husserl concludes, is not an abstract I of acts of position taking. It is rather the full personality, the I-human, who takes up positions, thinks,

evaluates, acts, and feels. To it belongs also a lower stratum of nature ("my nature") announcing itself in my experiences. This nature is the lower, founding soul of the person.

Ontological Primacy of the Spiritual World as against the Naturalistic World

Inasmuch as even spirit has a lower stratum of nature, as argued by Husserl, it would appear that we have therein a relation between the two standpoints, the naturalistic and the personalistic. The order of dependence—to be sure, not causal—runs as follows.

The spirit depends, in performing the spiritual acts, upon the soul as a nature-stratum of nature.

The mental depends upon the lived body.

The lived body as a *Leib-Körper*, a thing of nature, depends upon intersubjective lawfulness.

The dispositions, and so on, forming the lowest stratum of spirit, are conditioned by nature.

The spirit, by free movement, produces works (e.g., art objects). These works are also things of nature.

In all this, the lived body plays a central role.

The lived body is mine and mediates my perceptions and actions, and has a spiritual significance as expression of spiritual contents.

The spirit as connected with a lived body belongs to nature, but this connection itself is not an item within nature. The spirit is related not to real circumstances, which lie within nature, but to the *Umwelt* and other spirits. These are not just nature.

Thus the relation between spirit and physical nature, if not one of causality, can nevertheless be said to be one of dependence. The lived body is a thing of nature, but also a reality from the perspective of spirit. Like the lived body, the mind or soul also has two aspects: as conditioned by the physical body, it is physically conditioned. But as conditioned by the spirit, it is connected with the spirit.

Physical nature and spirit are two poles. In between are the lived body and the mind or soul. The lived body and the mind are in effect nature in the second sense.

Physical nature is the correlative of the natural sciences. The natural sciences are a cultural accomplishment of interpersonal community, and so presuppose that the latter as much as the sciences of the spirit also are such cultural accomplishments. It would be a mistake to claim that both the sciences

express different aspects of the same fact. The thing of nature is a unity of spatiotemporal causality. The natural sciences study its nature, the sciences of the spirit cannot. A spiritual individual cannot be understood by the natural sciences, however.

Limits of Naturalization

Husserl undertakes, in this context, a detailed examination of the claim that consciousness can be fully naturalized—a claim that is far more widespread today than it was in Husserl's time.[12] Neither parallelism nor interactionism—the two standard ways of understanding psychophysical relation, he argues, can be pressed far enough, and break down at certain points.

Regarding a universal parallelism between consciousness and brain states, Husserl suggests that although this can be shown to be valid for sensory data belonging to a consciousness, it cannot be as easily and as meaningfully extended to noetic acts. But then shall we say that the noetic acts appear suddenly without any cause or without any lawful origin? If we add to this a consideration of the way, through empathetic understanding, one mind works on another, mediated by bodily changes, it would not be difficult to bring this influence of one subject on another, *in fine*, the whole phenomenon of intersubjectivity, under physical causality. Or, consider this problem: it is an indubitable truth that there are essential laws of consciousness, laws such as those studied in the context of internal time-consciousness. Is the existence of such laws compatible with a thoroughgoing psychophysical parallelism? Only that aspect of consciousness which is left open by the essential structure and lawfulness of the flow of consciousness can be determined by the empirical conditions, including the state of one's nervous system. In that case only a sensation can be so determined, not its retentional modification or what attaches to it through retention. Empirical laws of changes in brain states are contingent, but necessary laws preclude the possibility of two states within the same consciousness. In addiction, every experience has its background as also its gradual sinking into the past. These are determined by a priori laws, which exclude the possibility of causal determination.

Questions regarding the temporality of sensations and of the lived-bodily changes are also relevant here. Either they do not have their locations in objective time or they both must be, when objectified in time, regarded as simultaneous. The issue would depend upon the temporality of a state of consciousness.

All these considerations point to the limits of naturalization. The spirit can be conceived to be dependent upon nature and may even be naturalized, but

only within limits. A complete reduction of spirit to nature is unthinkable, as is a completely unambiguous and full determination of spirit by natural causality.

The spirit is determined through its environment, and it does have a nature-dependence. However, such dependence in context does not rule out that spirit has an absolute, irrelative nature.

Now, what does Husserl mean by this last statement? If we remove all spirits from the world, he goes on to argue,[13] there would not be any nature at all. However, if we remove all nature from the world, that is, all "true" intersubjective objective existence, something will still remain: the spirit as individual spirit. What would be lost is the possibility of sociality, and a certain intersubjectivity. The individual spirit would not any longer be a person in the narrow, social sense.

Husserl then goes on to argue that individuality when applied to spirits is quite different from individuality of natural things.[14] A thing, of nature, has its individual essence, but this "what" is a universality of which this thing is an example.[15] Every thing may conceivably have a twin. Besides, a thing is what it is because of its dependence on real circumstances, the interconnectedness of nature. A thing does not have an essence that is fixed in advance, it has an open essence. What does this openness mean? The area that is open concerns its relatedness to subjects and the consequences of such relatedness.

If there are two identical things, what would distinguish one from the other? If one is here and now, and the other is not, then, Husserl argues, those indexicals necessarily refer back to individual subjects. "No thing has its individuality within itself."[16] However, spirit as experiencing, position-taking, and motivated is individual not by virtue of its position in the world. Each spirit has its own "individual history."[17] A thing is physicalistically determined, but as a *this* it is determined only in relation to an individual subject or subject-interconnectedness. The only original individual is the concrete consciousness with its I.

Spirits, unlike things, are not unities of a manifold of appearances. Rather, a spirit is a unity of absolute consciousness-structures, a unity of an I. Appearances are rather correlates of consciousness.

What of the soul (*Seele*) or mind and humans? Are they also mere examples of universals? Are they parts of nature? Husserl's answer runs as follows:

Insofar as the soul or the mind is the naturalized spirit, it is not an example of a universal. But everything through which the soul is determined as a natural reality is an example of a universal. Individuality does not belong to nature. Nature is the *X* that is determined through general determinations. The spirit, however, is not an *X* but itself given in experience of spirit.[18]

With this way of drawing the distinction between nature and spirit, we still need to ask: What, then, is the relation between the natural sciences and the sciences of spirit? For Husserl's answer, at this time, we turn to an appendix to the *Ideen II*.[19]

There is a sharp distinction between the two kinds of sciences. The natural sciences deal with "reality" (i.e., with substance and causality) in the world of appearances. The other group of sciences is concerned with personal individuality and personal causality of freedom and motivation. The natural sciences, as sciences, are subordinated to the cultural sciences inasmuch as any science is a spiritual accomplishment of persons and communities of persons. But from this it does not follow that nature as the correlate of the natural sciences comes under the spiritual objectivities.

There is also a remarkable parallelism between the two groups of sciences. Every spiritual fact, a person with his acts and states, may be understood as manifestation of a soul (or mind) as related to (or, in another attitude, expressed in) the lived body as a physical thing.

One cannot, however, as Dilthey sought to do, confuse the contrast between description and explanation with the opposition between the two kinds of sciences. Description is regarded as a substratum for explanation, and the two kinds of methods may pertain to the same objects. In fact, in each sphere—the sphere of nature and the sphere of spirit—one can find both description and explanation. In fact, however, the so-called descriptive sciences do not always serve as the basis for explanatory sciences. The precise relation between these two kinds of methods has not been adequately clarified.

A Critical Note

The importance of the *Ideen II* has not been sufficiently noted in Husserl literature. It is generally regarded as containing the execution in details of the idea of world-constitution, advanced as a general program in *Ideas I*. However, both in Husserl's thinking and philosophically in general, this work marks an almost unique achievement.

In Husserl's own thinking, it marks an important accomplishment. No doubt its explicit task of constitution analysis is carried out in detail with respect to each stratum of the world, but what is remarkable is that this detailed constitution analysis is *not confined* to the programmatic slogan "the world is constituted in transcendental consciousness." To the contrary, the constitution analysis moves, and spreads out, in all directions—depending upon the complexity of the task at hand. To give but one example: nature is not simply constituted but also plays a constituting role, it contributes to

the constitution of full intersubjectivity. Constitution does not work, to use a metaphor, simply from above, it also works from below and laterally. The one-dimensional structure "transcendental → mundane" is too restricted to contain the multidimensionality of world-constitution. In the actual carrying out of his program, the jargon of "transcendental" plays less decisive role.

As a consequence of the complexity of the *Ideen II*, one is even left wondering sometimes as to the rationale of the ordering.[20] Is it the case that the work results as much in a phenomenological constitution theory as in a phenomenological ontology? If the task of ontology is to not merely make an inventory of things that there are but also to arrange them in a hierarchical order or hierarchy depending on relative dependence and/or independence obtaining among them, then the *Ideen II* is a marvelous work on phenomenological ontology. It avoids the easily available extreme position of materialism and idealism, and is guided by phenomena wherever they lead—presaging, in different ways, three later works, Nicolai Hartman's *Der Aufbaustrukturen der realen Welt*,[21] A. N. Whitehead's *Process and Reality*,[22] and P. F. Strawson's *Individuals*.[23]

6

Phenomenology and the Foundation of the Sciences

The subtitle of the third book of the *Ideen*, edited by Marly Biemel, is "Die Phänomenologie und die Fundamente der Wissenschaften" ("Phenomenology and the Foundation of the Sciences").[1] This topic, however, was not assigned to the third volume in the draft of the original plan of the *Ideen*, in which it was included under *Ideen II* as its Part B; Part A was to be "Constitution Analysis." Work on the second volume continued for years in Freiburg, and the volume became much larger than anticipated. The topic entitled "Phenomenology and the Sciences," in a revised draft, was made the sole topic of the *Ideen III*, and we are told that Husserl seems not to have worked on it during his years in Freiburg. The published text belongs to the Göttingen period. The available draft goes back to the period of the composition of the *Ideen I*.[2]

I

Nature is the subject matter of the natural sciences. As such, we do not consider as essentially belonging to nature such predicates as "beautiful" and "useful" which we also ascribe to things belonging to nature. The scientist determines in advance that all such predicates are to be excluded, that they do not belong to nature in his sense. This we had learned from the *Ideen II*.

Nature, as so understood, or the real world, consists of three regions: material things, lived body, and the mind (*Seele*). Such a distinction precedes all thinking and is intuitively given. It determines our thought of experience (and its correlate, the objects of experience) and would help differentiation of the fields of the natural sciences. However, the distinction among these regions is also grounded in, and taken as arising from, the constituting apprehensions, as the *Ideas II* has shown. If apprehension of some objects, A_s, involves factors different from those involved in apprehending some other objects, say, B_s, then A_s and B_s must belong to two different regions. In this sense, material things, lived bodies, and minds do belong to three different regions within the overall totality of nature.

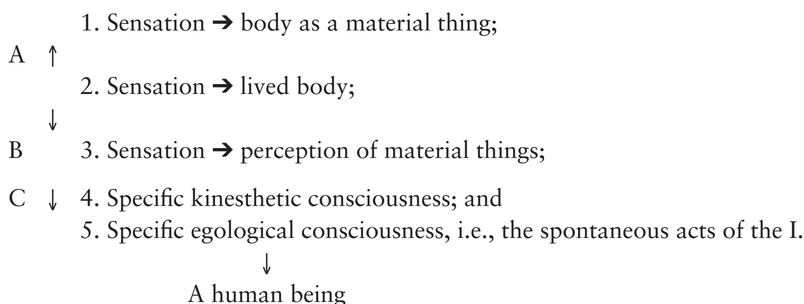
The acts in which material things are ordinarily given are outer perception, also called "material perception" and "thing-perception." This mode of perception is sharply distinguished from other modes of perception, for example, from perception of lived bodies.[3] The physical sciences grew up on the basis of thing-perception or experience in a unitary spatiotemporal-causal framework. Theoretical natural-scientific thinking is built upon this basis and constitutes objective nature. However, nature in its fundamental sense depends upon the mutual understanding of a plurality of experiencing subjects, each one of which has its own lived body. This physical nature is interwoven with lived body and mind. Theoretical thinking, however, focuses on each one of the regions separately and thus gives rise to the physical, physiological, and psychological sciences. Being the lowest stratum of nature, the material things are regarded by the theoretical thinker as being-in-itself, as not founded on any other being and not presupposing any. Material nature remains a fully closed unity.

We need also to bear in mind that knowledge of a real thing is inseparable from knowledge of causality. All sciences of reality are causal-explanatory, and have to be so if they have to determine what reality is. Every real thing, or substance, is in causal relation to other real things. A completely isolated thing is absurd.

A second kind of apprehension, whose object is constituted as belonging to the next-higher level above real things, is of lived bodies. One must distinguish between the material determinations that belong to a lived body and the specifically bodily determinations. To the latter group belong the fields of sensation—the most fundamental being the touch-field—with their extension and localization, and functional dependencies on changes in real circumstances.

Regarding the material substratum of the lived body, there are parts of the lived body that may be separated without the whole remaining, or continuing to be a lived body. Likewise, there are parts that may be separated from a lived body while the body continues to remain a lived body. A lived body can also acquire new parts. A tool or a piece of clothing may signify extension of a lived body. A tool, when being used, extends the body.

The science of lived body is called "somatology." Somatology looks at the experience of one's body and thinks about it theoretically, but it has to take into account the substratum of material determinations. Here the researcher must begin with experience of his own lived body and then interpretatively apperceive the lived bodies of others. To extend such interpretative apperception to lower animals and to plants gives rise to various questions regarding its phenomenological grounding, and consequently its role in the sciences of zoology and botany. Somatology, Husserl holds, is a naturally circumscribed science, but he insists it is not and has not yet been built up as autonomous body of inquiries.[4] The sensory fields, which offer the "stuff"—according to the theory presented in the *Logical Investigations* and the *Ideas I*—for noetic "formation," are present in perception of material things, and properties (color, smell, and the like) of such things. The experiences of the lived body stand between the two strata of material things and the mental life of the I. It is this that grounds the sense of psychology as a distinct science (no matter what may concern the specific technical researchers in the laboratories)—in the same way as in order to clarify the fundamental concept of arithmetic and to understand the origin of its methods, it is not necessary to learn the theory of integral equations and to reflect on the theories of such operations. In the case of psychology, what matters is the essence (or the concept) of mental life, acquired through returning to its origin in one's originary experience. The mind (or soul) is that region of reality whose states come under the designation "consciousness," and consciousness is given as belonging to a lived body. Thus, there are three layers of reality, such that the succeeding one contains within itself the preceding one, as indicated in the accompanying diagram.



There is an important difference between the way sensations function in somatic experience and in psychological experience; there is also a difference between the ways sensations are apprehended. On the one hand, the sensations are apprehended as sensitivity of the lived body, as a relatedness of the body; on the other hand, the same sensation is apprehended as an experience of a mental

state. In the latter apprehension, the somatic is not a component. Sensations function rather as presenting (properties of the thing), or as passive receptivities of the picture of the things. Of these two, the apprehension of the mental is founded in the somatic apprehension of the bodily. The sensation in its nature is two-sided, and both sides are intimately intertwined. The same holds good of the sensory feelings founded in the somatic.

The causal inquiry with regard to sensations also admits of two different answers, from the somatological and from the psychological standpoints. As purely mental, sensations are the stuff to which the mental functions apply, but no question regarding causality in the production of these stuffs can be advanced from within psychology. One goes back to the somatological answer.

If the psyche or mind is not a distinct type of reality but is a stratum of reality built on the somatic, then there can be no autonomous science called psychology.

Within somatology, Husserl distinguishes between a physical somatology, which is subordinated to the science of material nature, and an aesthesiological somatology. The former, relatively independent, is a part of the physical sciences of nature. The latter is nonindependent inasmuch as it is connected with the lived body, which necessarily has a material substratum.

Within the limits of the naturalistic standpoint, where is material nature or whatever is founded on it? The region of mind is founded on material nature. But we do not as yet have a place for the Spirit (*Geist*) or for spiritual beings. A society of humans is not a unitary objectivity. From the present standpoint, it is as much a system of interacting individuals as it is a system of causally interacting material things.

RELATION OF PHENOMENOLOGY TO THE SCIENCES

Let us now return to the main theme of the third book of the *Ideen*. The discussions in *Ideen II*, and in the opening section of *Ideen III*, follow a phenomenological method. However, what does this method consist in? The method consists of three steps:

(1) start with particular cases of apprehension as examples, move to essences of such experiences;
(2) determine the experiential and intuitive experiences through which such apprehensions according to their essence can be fulfilled; and, finally,
(3) identify the objectivities given in those experiences and distinguish between the objectivities, following the guidelines of their senses.

It is by following this method that Husserl comes to distinguish between matter, lived body, and mind, and based on these objective categories, the

sciences of physics, somatology, and psychology, and the complex relations of founding and founded obtaining among them.

The specific researches and discoveries of scientists working in these fields must remain within the limits imposed by the appropriate objective categories, the modes of apprehension, and the corresponding originary intuitive acts.

For each such objective category, there must be a correlative ontology, that is, a theory of essences and essential structures obtaining in the appropriate region. Here we can recollect the thesis developed in the first section of the *Ideen I:* namely, that to every region of objects there belongs a regional category, so that there are possible as many regional ontologies as there are regional categories. Every radical classification of the sciences must, in the long run, go back as its basis to such regional categories and their corresponding regional ontologies.

In order to set aside the empiricist's skeptical objection to the possibility of such ontologies (of essences), Husserl has to draw a distinction between *concepts*, which arise from experience and so are open to change and modification, and essences, which are not.[5] "We must always be prepared," he writes, "to change concepts (according to experience)."[6] But, experience (in the sense of empiricism) is relevant and determinant, where we are concerned with the *Seinsgültigkeit*, or existential validity, of the application of concepts to actuality. This requires judging, a judicative use of the concepts. However, concepts as pure meanings, as *noemata* (of pure logical thinking), can be grasped in intuition, through a process of eidetic variation: these are essences, not subject to change if the empirical data change. It is the latter, that is, the noematic essences, which purely qua essences form a closed domain in which they are all ordered as genus and species.

In the context of his present discussion, what concerns Husserl are essences of the highest order of generality, such as "thing," "living being," "mental being," and, finally, the essence "reality" (of which those are species).

The method that Husserl follows may be summed up in the following way. Let us start with an example of some red thing, a piece of stone, for example. Then, passing on to an eidetic attitude, let us bracket the positing of its existence and focus on its meaning as a piece of reality. In a continuous series of experience, new sides of it and new properties will be presented. Its meaning predetermines not a fixed content but a determinable series of possibilities. We freely move through a series of empty possibilities, but in every series of variations, the presented object is to remain identical, appearing in a consistent manifold of appearances. We let the thing move, we let its structure and form arbitrarily undergo deformation, and its real qualities undergo change. In this free exercise of phantasy, we perform imagined variations, transcending the limits of the sciences of physics and chemistry. The variations we perform in

the case of this one real entity can be performed with regard to all other real things. However, in all these cases, our phantasy still abides by laws, so that we are justified in speaking of a closed system of actual and possible forms. We begin to arrive at the constitution of the sense "thing." We begin to see that a thing is not a mere being but can be only in the atmosphere of causal lawfulness. The constituting sensory schemata therefore require determinate lawful ordering. If phantasy oversteps the limits of such ordering, then we do not have nature any longer;rather, we have a world of mere phantasy, subject to spatial and temporal laws but not allowing for any physics, and the sensuous stuff will not be presenting any material properties.

Returning from the phantom world to the real world, and fixing the sense of a particular real thing being perceived, we can still imagine variations of possible experiences of that same thing, but from ever new standpoints, always presenting the same thing from new perspectives. We retain the original meaning of that thing but do not restrict ourselves to any specific science of reality. We imagine the real circumstances differently, circumstances upon which the thing is causally dependent. In effect, we *retain* the causal dependencies. The laws of physics remain. Starting from one and the same thing, we can thus, through imaginative variations, posit many different worlds. Each one of these worlds is still lawfully ordered. Our phantasy is not in this case world negating. It is rather world constructing, but in such a way that the original perception remains fixed. The meaning of perception of a thing remains unaltered through the series of possible experiences. In case something is experienced in this sense, along with it are posited *eo ipso* not only an object but also a *res extensa*, a material thing, whose material properties are presented in a manifold of sensory appearances, and causally dependent upon real circumstances. These implications are not affected by any change or imaginative variation of the experience from which we start: if an experience is at all to be possible, then it must conform to the Idea of thing. This Idea of thing is an a priori—not derivable from experience—but gotten hold of through imaginative variation resulting in an intuitive grasp of an essence.

"Thing" is not a generic concept like "mineral." A concept such as "mineral" can be revised on the basis of new experiences but not the concept of "thing." Ontology begins with the a priori in the sense of a regional category such as this. What has been said of "thing" holds good of mind and "living being" as well. To demonstrate the constitution of such essences is the task of phenomenology. In an appendix to *Ideas III*, Husserl formulates the distinction between ontology and phenomenology thus: "The ontological standpoint is, so to say, '*katastematisch*.' It takes the unities in their identities, and is concerned with these identities as something fixed. The phenomenological constitution consideration takes the unities as (belonging to a) flow, i.e., as

unities of a constituting flux… . This consideration is to a certain extent, kinetic or 'genetic,' a 'genesis' which belongs to a totally different, 'transcendental' world, (and totally other than) the natural and natural-scientific genesis."[7]

PSYCHOLOGY AND PHENOMENOLOGY

Psychology as an empirical science has for its subject matter the real states of the mental life (of humans and animals). Examples of such states are: perceptions, memories, imaginations, feelings, and willings. We could begin with an example, that of a perception as a concrete experience, a real state of my mental life, with all its contents and related to the environment I find around me. I experience it in inner experience or in reflection. Now I may want to change my attitude to one of eidetic reduction. With this, I suspend, "put under brackets," do not consider, the real existence of the experience here and now, but retain focus on all its contents, in which case I am able to isolate its individual essence. However, I may also imaginatively vary the perception and try to identify those features it must have in order to be a perception. My interest has shifted from that of an empirical researcher to that of an eidetic phenomenologist. I am interested in the essence of perception. Its intentional relation to something, its noetic-noematic structure, would remain. The same is true of other mental states such as remembering, feeling, and willing, or experiences of thinking, expectations, dark presentations, and so forth. Thus, there are two kinds of scientific interests and researchers: empirical and eidetic. The essential truths belonging to the domain of the mental must be unconditionally binding on the empirical truths—in the same way the mathematical truths relate to empirical physics. To suppose that what phenomenology is intent on discovering, empirical psychology can achieve, is analogous to claiming that the truths of pure geometry can be established by empirical physics, by observation and experiment, which is absurd. Phenomenology as a science of the essential structure of mental life is sharply to be distinguished from empirical psychology. From phenomenology, in this sense, empirical psychology, including experimental psychology, would receive not only a much-needed foundation but also the security of progress on its own path.

Empirical psychology, in Husserl's time, was still operating with unclarified notions of act, content, and object, had no conception of the complicated, many-layered structure of the intentionality of experiences, took no cognizance of the intentional correlates of consciousness, and still continued to ask such confused formulations of problem as the origin of presentations of space, time, and thing. Phenomenological research has already brought to light many major truths pertaining to these and other allied issues, which are relevant for empirical researchers in psychology. The essential distinc-

tions here, as elsewhere, have to be fixed through imaginative variation and resulting essential intuition.

The idea of a mere brute fact, which does not exemplify, and is not under the sway of, essential lawfulness, is an absurd one, based on a confused understanding of the nature of natural-scientific knowledge.

TRANSCENDENTAL PHENOMENOLOGY AND ONTOLOGY

Transcendental phenomenology, we have learnt, brackets all transcendent being. What remains is consciousness itself. "Transcendent being" is now replaced by "intended being" or "noemata." All ontologies fall under this reduction. However, at the same time, it can be shown that the origin of all ontologies lies in certain essential interconnectedness of the pure experiences. To every theorem of ontology, there would be a correlate theorem, an essential truth, about experiences in the domain of transcendental consciousness. Ontology is therewith reduced to transcendental phenomenology.

The reality corresponding to the basic type of experience called material experience is material reality. Transcendental phenomenology investigates—as carried out in detail in the *Ideas II*—into the modes of experience and their interconnections in which the unity of a material reality is constituted. The same holds good for the idea of a geometrical body, for the idea of a lived body, or for the idea of mental reality. The truths that function as axioms in the ontologies find their equivalents in phenomenology as essential truths in the appropriate domain of experiences.

In both cases—in the ontologies and in the (corresponding) phenomenology—we would be dealing with *the same* truth, only under two different interpretations. The sense of this sameness needs to be correctly understood. Empirical research is concerned with things, ontology with the essence 'thing,' transcendental phenomenology with the *noema* 'thing.' As Husserl puts it, " 'Ein Ding' als Korrelat ist kein Ding." Hence the important distinction between *noema* and essence.[8]

Essence is an ontological category; *noema* is a phenomenological category. To apprehend one is not *eo ipso* to apprehend the other. To perceive a thing, the tree over there, is, by a change of attitude, to reflectively intuit a *noema*, that is, "the tree as perceived." However, this does not yet amount to intuiting the essence of the tree or of a material thing. One can further transform the intuition of the *noema* to intuition of the essence *Noema* (as a necessary correlate of a *noesis*), but then one is not intuiting that *noema* any longer.

To posit a *noema* as an entity is to posit the object corresponding to the *noema*. This object appears within the *noema* as the moment of unity among its constituent predicates.[9]

There is no essence round square, but "round square" is a *noema*, a meaning of which we judge that it does not exist. It is important to emphasize the distinction between essence and *noema*, for the confusion between the two mars the writings of many interpreters of Husserl.

METHOD OF CLARIFICATION

It belongs to the nature of phenomenology that it must constantly be reflectively related to its own results and its own method. Its method must be clarified from its own, that is, from phenomenological resource. We need therefore to be clear about this method of clarification in phenomenology.

Every science is under the demand for grounding its propositions and concepts, and is guided by the ideal of becoming a valid, well-grounded system of propositions (and also of concepts). The conviction about the truth of a theory should not be confused with the insight into the validity of its concepts and propositions from its foundation onward ("vom Grund aus"). Husserl is not holding that discovery of a theory or of a fruitful idea is, and must be, accompanied by logical insight. He knows that distinction between the process of discovery and the method of justification. He knows the other scientific theories arise out of a mixture of "insight and instinct" and are guided by psychological motivations without logical insight. This is a remarkable feature of scientific culture. The sciences, or rather scientific theories, arise and develop out of a general, naive, and imperfect understanding of everyday experience, inadequately and only one-sidedly clarified, but still confused in their conceptualizations. The more developed a science is, the more symbolic becomes its language, and the further removed it becomes from intuitively founded concepts. A symbolic method replaces the reliance on intuition. The understanding of the rationality of such procedures is restricted to the rationality of symbolic methodology. This process results in the scientists becoming great technicians who are also able to apply the theories in practice, but who lack "inner understanding." Technical rationality is substituted for genuine, theoretical rationality. The engineers of science find this quite satisfactory. Their goal is practical domination over reality. Knowledge is understood by them as successful technical praxis leading to such domination.

As a consequence, argues Husserl, the world has not become any more intelligible for us, it has only become "more useful." That true knowledge consists in truths, properly understood, and therefore needs insightful intuition, is completely forgotten. This insistence on intuitive clarification should not be taken to be a sort of "mystical intuitionism" that obfuscates rather than clarifies. What is needed is to ground our concepts and statements in the experiences, originary and clarified, of the matters at hand (*sachliche Gegebenheiten*).

A science relates to the objects belonging to its domain through concepts. Concepts refer back to experiences, and new concepts are built up under the guidance of such experiences. The experienced thing is given, but only clouded by imperfect givenness. The task is to clarify the mode of givenness as much as possible and to orient our concepts in accordance with such givenness.

Every science operates with three kinds of concepts: (i) the logical and formal concepts, (ii) the regional concepts, and (iii) the material differentiations. To (i) belong most general concepts such as "object," "state of affairs," "relation," "number," and also concepts like "concept," "proposition." To (ii) belong the concepts that characterize an entire region of objects. Such concepts are "thing" and "Spirit." These concepts also undergo logical modifications into "properties of things" or "relations among things." Concrete specifications of such concepts as color, tone, concepts for feelings, instincts and drives, belong to (iii).

Every concept has its conceptual essence, which comes under a generic essence. There is a possible theory of essences, an ontology to which every science is to be subordinated. We do not have all such ontologies. We do possess pure geometry, pure logic, and mathematics as ontologies within their domains; they are a priori theories of essences. However, we do not possess an ontology of material nature or one of mental reality. Phenomenology has made a beginning in this respect. These ontologies have to be built from the bottom upward, that is, on the basis of methodically pursued intuition of the appropriate essences.

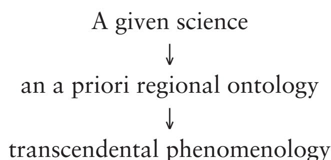
But how to accomplish this? Consider the essence of "mental reality" or of "mind." We of course are to begin with concrete instances of the mental: my act of believing, or a desire that was awakened in me, an act of thinking, and so on. To observe such instances inductively in order to isolate what is common to them won't do. The task is not to follow the lead of linguistic usage, the varied uses of mental words (as Gilbert Ryle undertook to do, remotely inspired by Husserl, in his *The Concept of* Mind)[10] but to focus on the noematic meaning intended in such uses, which lies behind the mere verbal meaning. We then would reach the genuine concept, and to the concept there would correspond an essence.

There are two sorts of clarification. One, which Husserl calls *Verdeutlichung*, takes place within the thinking process. To clarify the concept of circle in this sense is to make analytically explicit what lies in the word meaning, such as "a line, all points on which are equidistant from a given point." Obviously, many equivalent formulations of this are possible. The unanalyzed concept of circle and the analyzed concept as given above are, as concepts, *not* quite the same. In the other sort of clarification, which Husserl calls *Klärung*, one goes beyond analytically making explicit into a new synthetic act, by bringing the

word meaning into a synthesis of coincidence (*Deckung*) with the noematic correlates of the word meaning and of the intuitive givenness of the object of that meaning. The two *noemata* can enter into such a synthesis, though, in many different ways.

The clarification of the word meaning is a prepedeutic to the other, more important sort of intuitive clarification. By virtue of its analytic clarification, the concept may need reformulation, and in place of the old, available meaning, a new meaning may be called for. Intuitive clarification may result in rehabilitating part of the old meaning. If the new meaning is not capable of intuitive clarification, the revised meaning may be. A good example is the concept of the Euclidean point. Intuitively, it cannot be presented. In that case, we need to construe the point in terms of what can be intuited, for example, as the limiting end of a series of concentric circles à la Whitehead's method of extensive abstraction.[11] Husserl himself attempts such an account of the concept of a perfect circle as the limit of a series of more or less circular shapes.

Thus, the fundamental concepts of all the empirical and mathematical sciences have to be clarified in phenomenology. It is in this sense that phenomenology will be able to secure the foundation of the sciences. The founding order will be:



CRITICAL REMARKS

With the *Ideen III*, the large project of Husserl is completed. However, one cannot but place on record the simple disparity between the accomplishment of the third volume and that of the first two volumes. The first, though meant to be an introduction to pure phenomenology, takes us to the core, through a systematic putting into operation of the reductions, of the structures of pure consciousness and the *noesis-noema* correlation, and demonstrates how and in what sense the world is relative to consciousness which alone has absolute being, and ends with a coherence theory of truth. In its accomplishment, it rivals Kant's First Critique and Hegel's *Phenomenology*, and raises philosophical thinking to the level of bringing about a spiritual transformation of our being and relation to others. From this sublime level of generality, the second volume descends to the level of bodily existence of the spirit in nature, and makes the constituting role of the lived body the linchpin of the exposition and exhibits the subtle manner in which material nature, body-as-a-thing,

lived body and the mind, and finally the spirit are interwoven into each other's being—again ending with the affirmation of the absolute being of the spirit and the relative being of nature. The detailed work is impressive, the theme of intersubjectivity occupies a central place and the problem of intersubjectivity is given a solution that, unduly overshadowed by the argument of the Fifth Cartesian Meditation, needs to be retrieved and appreciated in its analytic power. As a result, we find in the second volume an outline of a phenomenologically grounded, descriptive ontology (I hesitate to say "metaphysics" in Husserl's specific use of that term) and a structure of reality in terms of the relations of founding-founded and interinvolvement. What a grand spectacle!

The third and the concluding volume, for which Husserl's *Nachlass* contained no manuscript other than the present published text composed early (around 1912, even before the appearance of the *Ideen I*) was devoted, in accordance with a revised draft of the overall project, to the theme of the relation of transcendental phenomenology to the sciences; it moves, philosophically, at the level of the *Logos* essay, pressing for two methodological theses: the need for a regional ontology of essences to undergird the empirical researches of each science, and then the task of clarification of the formal as well as the material concepts figuring in it. The distinction between essence and *noema* forms the linchpin of the exposition. Overall, the *Ideen II* contains the needed concrete illustrations of these general methodological principles. By itself, the essay is sketchy and programmatic. By 1912, we would have expected that Husserl could reflect on the foundational crisis in physics, mathematics, and biology (to which Heidegger refers in the opening pages of his *Sein und Zeit*),[12] and make decisive pronouncements on each. We would have expected his thoughts on how transcendental phenomenology would stand in relation to relativity-physics, to the intuitionism in philosophy of mathematics and to the new emerging idea of biological systems. We would have to look ahead to the Vienna and Prague Lectures.

What the *Ideen III* brought into focus, in the closing pages, is the relation between Nature and Spirit. This is a theme, naturally emerging, that occupied Husserl's attention for several years in Göttingen and the beginning years in Freiburg.

Summary of Part I

1. Husserl has now worked out in some detail the constitution of nature in general, which is shown to be the correlate of a theoretical attitude. We are told what precisely is a theoretical attitude as distinguished from valuational and practical attitudes. Theoretical acts refer back to

pretheoretical acts, with their correlative objects, which are, in the long run, said to be "original objects" (which are the sense-objects). Higher-level objects are constituted (on the basis of such original objects) by two kinds of syntheses: aesthetic and categorial.

2. A distinction is made between sensuous objects, perceptual objects, and objects of physics. Husserl offers a radical critique of the theory that the sensory objects are subjective and are signs of the real physical thing. On his view, both appearing things and physical things are transcendent. Both are the same thing, only determined in different ways.
3. Constitution of a material thing involves: constitution of a phantom and functional dependencies upon reality, especially on the subject's lived body. The lived body, along with functioning sense organs, is not yet an objective body. A solipsistic ego does not know a fully objective body.
4. Distinction is made between the pure I and the I-human. The former is immanent to consciousness, the I-as-human is a transcendent object.
5. The lived body is constituted primarily by touch sensations and as a field for localization.
6. The intentionalities are not directly localized, the sensory contents are.
7. The objective unity "human" is first constituted through empathy with other bodies, and then transposed to my own case. Humans are intersubjective objects, not absolute subjects.
8. Levels of subjectivity are then distinguished as natural, personal, and social. To each corresponds an attitude—naturalistic, personalistic, and social. Husserl subordinates the naturalistic to the personalistic.
9. Around the surrounding world of a person, the egoistic *Umwelt*, a communicative world is constituted. Social communicative acts constitute a world of social objectivities.
10. By spiritual world Husserl means the intentional acts and the objectivities constituted by them.
11. Real causality is distinguished from the causality of motivation of the form "because, therefore."
12. The unity of body and spirit is twofold, depending upon the standpoint, naturalistic or personalistic, from which they are apprehended.
13. According to Husserl, everything spiritual has an aspect of nature. To natural life belongs a subterranean subjectivity consisting of feelings, instincts, and drives. Thus spirit is founded on a stratum of facticity.
14. Without nature, an individual spirit is possible, but no sociality and intersubjectivity, and so no person. Thus nature is not only constituted but also contributes to the constitution of intersubjectivity.

PART II

Time and Intersubjectivity

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7

The Bernau Manuscripts and the C-Manuscripts on Time

I

THE BERNAU MANUSCRIPTS

In the exposition of Husserl's researches on time that are contained in the 1917–18 manuscripts written in Bernau, I follow Husserliana volume 33, edited by Dieter Lohmar, and refer to the texts by the numbers given to them by Lohmar (and also by the manuscript number when necessary). The central concern of the researches on time written in Bernau is to develop a phenomenology of individuation, which, Husserl hoped, would contribute to a renewal of "rational metaphysics" according to fundamental principles.[1]

I will also follow Lohmar's exposition of the main lines of research, and the principal results. They are as follows:

(1) A new account of Brentano's thesis of "inner perception," now called *Urprozess*, which accompanies all intentional acts as implicit consciousness of the acts but is not itself an intentional consciousness. The immanent temporal objects are now said to be constituted through this urprocess.

(2) The Bernau work develops a noematic description of time-consciousness. The question of temporal individuation of intentional objects is brought

under the ontological orientation. The modes of temporal givenness of an intentional object are sought to be understood as belonging to the noematic sense.

(3) Husserl also discusses the important question about the relation of time-consciousness to the pure I.

(4) The relation between the hyletic temporality of the ur-stream and the temporality of experiences is explored.

(5) The manuscripts also connect with the development of genetic phenomenology, which Husserl works out about this time. A genetic phenomenology of time, on this account, is concerned with the origin of the temporality of the I's acts from a passive course of the ego's tendencies, drives and inhibitions, *in fine*, from an originary stratum of life-process. Every present comes to be a present that has become, and so has a history of its origin.

(6) It is in Bernau that Husserl discovers a secondary form of passivity, arising as habitual additions to the acts, and discussed in the context of analysis of recollection.

(7) All individuality, whether of empirical or of ideal objects, is shown to be constituted in time-consciousness.

TEXT 1
Further Researches into Time-Consciousness: The Bernau (L) Manuscripts and the C-Manuscripts

"Ich bin in Bernau (unterm Feldweg bzw. Herzogen-horn in Schwarzwald, 920 m. hoch, schönes weites Sonnigen Hochthal), im stillen Dorfwirthaus (hier ist kein 'Kurort') gut versorgt seit fast 2 Monaten."[2]

At Bernau, Husserl focused on the question of individuation in the context of internal time-consciousness—a problem that is typically his, that is, on questions that have seldom been asked before, if at all, by other philosophers. For several years he returned to Bernau and worked on the same problem, a testimony to the energy he devoted to research. Several of his students and friends, such as Heidegger and Roman Ingarden, discussed these issues with him during their visits. Heidegger spent nearly two months in 1917 in a discussion of these issues.

The Individual and Time[3]

The question that concerned Husserl is: How, in a flux of consciousness, does an individual, or do individuals, come to be apprehended? I listen to a melody; the sensations streaming in, the moments of hearing sounds passing away. However, the same tone, say *C*, is apprehended over again. This tone *C* is an individual, and each individual tone, holds Husserl, has a concrete

essence as its content. I experience an individual *A* (a tone) and, in another experience, experience *B*. The two are exactly alike. Between the two contents, there is a coincidence of similarity (*Gleichheitsdeckung*), so that a common essence, an identical content, stands out as a separate entity. This essence is apprehended and posited as a part of each of the contents. We could say that one identical essence particularizes itself in the contents *A* and *B*. The same holds good when, in phantasy, I quasi-experience A_1 and B_1 as perfectly alike.

I can think of, besides an actual experience, many experiences, infinitely many, repetitions of the same actual content. Noematically, the actually experienced content, and the imagined content have the same noematic *Sinn* through which the same external object is being presented. At this point, one may ask: Do pure possibilities also, like an actual experience, intend an individual? Can we say that what is given in a pure possibility is a universal, and only actual experience can present a determinate individual? Also, do an actual experience and a corresponding pure phantasy have an identical objective *Sinn*, thus directed toward the same identical object? Again, does not the *eidos* "phantasized as such" contain within it the *eidos* "experienced as such," such that the latter can be obtained from the former through a change of attitude? Nevertheless, how can the two contents be the same? Is not individuality a matter of temporal determination? Every experienced individual is temporally determined. However, is not the phantasized object also intended as temporally determined? Again, even if the two, an actual experience and a phantasy, have their own temporal determinations, are those determinations quite the same (in other words, do they, can they, belong to the same stretch of time), even if they have the same concrete essence? The experienced object as such has actual existence. The Idea of actuality, that is, the *eidos* possible actuality, or possible existence, and actual existence could not be the same.

A phantasized object phantasized now and another phantasized at another time have no temporal relation to each other.

What is the relation of the temporality of my now phantasized centaur's dance to the time of my lecture tomorrow? The latter has no relation to a fiction. The act of phantasizing is a real event. However, the phantasized object is not real. My remembering is a real event. That which is recalled is past; however, can their contents be the same?

Husserl continues to raise such questions about the identity, or the presumed identity, of two individuals, by hypothesis, having the same individual essence.[4] Every individual has its concrete essence, which is called the individual essence. However, being individual, this individual essence, for each other individual, is accompanied by a different particularization. This particular determination does not admit repetition, nor does it allow further specification.

This individual-determining moment is a form, which can be predicated of the individual, but is neither a property nor a predicate in the true sense. The individual in the strict sense is given in an intuitive, perceptual, consciousness. However, the same perceived object could also be the content of a picture-consciousness, the same content, only in a different context. Shall we then say that it is presented in picture-consciousness as actuality that is sublated ("aufgehobene Wirklichkeit")? The recollection confers on its object—which was actual—the new character of "has been actual" (which is more mediated than the object of retention). In recollection, the object itself does not appear. But of the past object, there is a fulfilling presentation; only, this fulfillment is from a distance, as it were, which Husserl calls "Fernerfüllung."[5]

What happens to retention and protention?

In the Bernau manuscripts, retention and protention, which earlier formed the centerpieces of Husserl's thought about time-consciousness, are made more dynamic. We will now briefly see how that takes place.

In the originary, time-consciousness, retention, and protention run into one another.[6] The originary presentation (or urpresentation) has its own intentionality, which is directed toward the object being perceived. This originary presentation is constantly in the mode of fulfillment of expectation—intention. At the same time, the consciousness-of-the-urpresent, the "now," is constantly being modified into consciousness-of-the-past. Every consciousness-of-the-past has its own duration. To every phase of this continuous sinking, through this process of distancing from its own source point (*Entquellen*), a new now always belongs. Thus there are two distancing-from-the-source-points: one, the original, and the other, which is a presentification, with which the originary now is mixed up (*Verschmolzen*) into a present of the past. The urpresentation contains the core-datum really (as *reell*) but the ur-retention contains those data not *reell* but as modified. Being continuously mediated, the contents of these modifications are becoming continuously less clear and increasingly dark, until they reach the null point of darkness, and become empty retention.[7] In the flux of retentions, we have a continuous transitional consciousness and urpresentation, and the core datum of the latter continuously goes over into the core datum of retention.

Within this process of retentional modifications, the old core data sink back retentionally, but there also arises a protentional consciousness of the just coming. Protention is now characterized by Husserl as a tendency in consciousness, directed at the future continuity of sequence.[8]

It would be useful to represent the process symbolically, following a text (L I, 2) from September 1917:

Assuming that every moment of experience is consciousness or $E_0 = B\ (E_0)$, $E_1 = B\ (E_1)$, and so forth, where E stands for "Erfahrung" (experience), B stands for "Bewusstsein" (consciousness), the law holds good that:

$$B\ [B\ (E)] = B\ (E)$$

There is no infinite regress. The originary consciousness of something is not itself again object of another originary consciousness.

Now, let V signify the continuous retentional modification of the original B. $V(B)$ = *Vergangenheits* consciousness-of-B. The V-modification continuously sinks into mediateness. This continuity is designated by the numeral in the superscript of V, such as V^k. Then, Husserl formulates a law:

$$V^k\ [V^\lambda\ (E) = V^\lambda\ [V^k\ (V^k\ (V^k.\text{''}\ (E)] = V^{k+\lambda}\ (E)]$$

Now, let E emerge originally. E_1 also emerges originally. From E_0 to E_1, there are retentions, which are also originarily conscious. In other words, $V\ (E_1 \ldots E_0)$ and also $V_0\ (E_1)$ up to $V_1\ (E_2)$, that is, modifications of modifications are originarily conscious.

Let us suppose there is a series of time positions given to us. The event E_0 is given. To every point of the event, there is a time position. The event is given in an orientation. Every time position is a now, its content is what is present now. Together with the actual now, there is a continuum of what has been, that is, a continuum of temporal positions with their contents. It is also given to us that every temporal position belongs necessarily to another past, and runs through a continuum of pasts. A continuum of temporal positions is connected with a continuum of pasts. If E_0 is the now and also the beginning point of the event, it is the null point of the temporal coordinates. If E_1 is now, there is connected with it a continuum of past modifications of E_1 right up to E_0, and so a continuum of mediacies.

Husserl here introduced the concept "pastness index." The pastness index of X_p is $X_k–X_p$. If this quantity is negative, the point is not yet past, it is in future. If $X_p > X_k$, then X_p is expected in future.

If X_0 is the beginning point of E_0, then the pastness index of $X_0 = O$.

If X_k in consciousness as now, then together with it every $X_k–X_0$ is conscious. The continuum is a *flow*.

Every ur-experience is modified in a linear continuum, such that there is a continuous increase of modification. In an r-stream is no "standing" (*Bleiben*). Every 1 has a new individuality. The form "1" is not a form but a continuum of forms. The form of individuality is connected with the form "1," so that in the stream something new always emerges. To every new 1,

all modifications 1 ... 0 must be simultaneously given as modifications of the 1. Thus, in a stream, there would always be a "simultaneous" continuum of filled modifications of all stages.

Every modification of 1 of every 1 is another 1. Every 1 is characterized as the null point of intentional modification or as the highest point of immediacy. The same content is always being differently apprehended.

A tone sounds. Let us reflect on the mode of givenness of the tone while it endures. We will find a continuum of modes of givenness that build a unity for every now—consciousness. The continuum "sinks back," transforming into a second continuum. Is there an infinite regress?

The "now" is an enduring form. However, its content is always changing. The originally now-consciousness transforms itself into a past-now-consciousness.

$N_o (Et_o)$ transforms into $V[N_o (Et_o)]$. But this *V* is also a now, so that what we have is a

$N_1 [V_1 (Et_0)]$

which transforms into

$N_2 [V2 (Et_0)]$

or better,

$N_2 \{V [N_1 (N_0)]\}$

Is there here an infinite regress?

Husserl avoids the infinite regress by positing an original flux; *always before* I there is a reflecting glance at *t*. This original flux has "relatedness back to itself."

Husserl sums up what is described until now thus (L I 3, p. 21):

We have described an *E* as a continuum of many *E*-points in the time-span of the *E*. We followed the course of *E*, we swim in the flux of time with it, we described that an ever new *E*-point arises, an ever new *E*-now. In reflection we found the every appearing now, every emerging *E*-point sinks down into the past along with the new emergence of another *E*-point, we found that every tone-now is ringing, ever ringing also rings back, and so on. We described the ringing back as present, and as connected with the urpresent of the new emerging *E*-point, the becoming-past of the new ringing, the becoming-past of what is past, and so on.

This description presupposes that we represent the same *E* repeatedly, that in repeated recollection we can identify the same as the "same," with the same content and the same time-span. But does not this locution of "the same," "arising" "disappearing," or "changing" presuppose that the time-constituting

consciousness must itself be temporally constituted, which threatens an infinite regress.

Husserl, in these descriptions, is undertaking two different reflections.[9]

In reflection I, which may be called "phenomenological perception," which is an attentional grasping, E_o is grasped first originally and then remains in a grip right through all modifications through sinking back into the past. There is a gradualness of grasping and keeping in grips. The E_o distances itself gradually. When E_2 emerges, there is a primary attentional grasp of E_2, a weakened still having the grip on E_1 that the attentional glance goes through V^1 (E_1), and there is still a weaker holding on to E_o through V^2 (E_o). These form a continuum.

In reflection II, which may be called "transcendental reflection," or attentional perception of the second level, we grasp the transcendental constituting flux itself. The attentional structure is thereby changed. Now, the attentive glance does not first grasp E_1 and E_2, or rather the continuum $E_1 \ldots E_o$, through the *V*-modifications. It is rather directed upon E_1 and the continuous *V*-modifications of E_o, and so at every step. We are attending, at every step, to the series $E_o \rightarrow V^1 (E_o) \rightarrow V^2 (E_o) \rightarrow V^3 (E_o)$. Attentional glance is directed toward the entire series, the continuum of the flux. This higher step of reflection is made possible through the transcendental reduction coming into play.

We still have to uncover the intimate manner in which retentions and protentions are mutually implicated, in the exposition of the Bernau manuscripts. For this, we turn back to Text 1, especially § 4, Husserl recognizes that when a phenomenological process begins, it can already be pre-indicated by a protention, or may be "expected." Or it may not be, and may just emerge without any prior pre-indication. This is a difficult problem to deal with. So Husserl decides to begin with a midpoint in a temporal stretch, an E_k, which emerges as the fulfillment of a prior protention. This protention itself is a continuously changing phase, in which one point alone is fulfilled while the rest are unfulfilled. This point is the urpresentational consciousness. The protention can be relatively determinate when a determinate event is being expected, which presupposes that that determinate event, or a like of it, was given before. The protention is then a pre-remembrance (*Vorerinnerung*), a modification of recollection of what is past. The protention is directed at continuing the series along the same style.

Thus, in the middle of the process every retention is a retention of earlier fulfilled protentions; the urprocess designates only the retentions. The protentions go vertically downward. Every retention itself is protended, and as the retention takes place this protention is fulfilled. The series of pastness-modifications is a series of protentions that are continually being fulfilled,

and so are also, as noted before, urpresentational givenness. The retentions appear as "relative" presents.

Thus, one can speak of "protention within retention" and "retention within protention."[10] When a new core datum, a ringing tone, emerges, not only do the old ones sink retentionally into the past, there also arises a protentional consciousness, which is fulfilled with new data. This is true not merely point by point but also of successions of stretches, of each retentional stretch that terminates in the ur-datum.

The protentions have within their grip the already given retentional stretches. A new series of "the past as such" not only emerges but would and must come. To the essence of this protentional consciousness, it belongs that not only is it capable of continuously being fulfilled, every fulfillment is, at the same time, an intention for a new fulfillment. The earlier consciousness is protention, that is, directed toward the later coming consciousness, just as the retention that follows is retention of an earlier retention, which simultaneously is a protention of what is coming next.

There may be hidden in this situation an infinite regress that, Husserl adds, is not a fallacy.[11] The protention which is not yet fulfilled, and which, in the course of "genetic history" we place at the beginning, goes over into a fulfillment, which again is a mode of new protention. This again passes over into a new fulfillment, and the earlier protention is still "conscious" in the form of a retention; so also is its mode of fulfillment "conscious," and so on, ad infinitum.

The fact is that there is no absolute beginning, no more ur-datum. What we take as the beginning point is only the beginning of our consideration. We are always in the middle of an endless process from out of which we focus on a stretch. What is never there is the beginning as a totally unexpected datum.[12]

In the urprocess, we can choose any arbitrary point as the null point, and from there onward can discover two endless processes in opposed directions in irreversible manner, like the number series. Thus, there is a fixed order in the urprocess. The original stream is, according to this description, a continuum that itself is built out of one-dimensional continua on all sides.

However, in this process, retention provides determination with regard to content, to protention, and predelineates its sense. This predelineation is also sometimes called "motivation" by Husserl.

This last time-constituting consciousness, in every phase, is both intention toward and intention away from something. To put it another way, it is characterized by positive and negative tendencies. Both tendencies gradually achieve nearness to, or distance away from, the intended object. The null point is consciousness of saturation of the aspect of nearness, the null of positive tendency, which is describable as "being fulfilled." It is the consciousness of

completed or of original bodily being-there, in which the object is bodily present. The original consciousness is intuitive, and every consciousness that is not intuitive is mediate, is in need of fulfillment, and points toward process of possible fulfillment. Mediateness signifies a degree of nearness to fulfillment, immediacy is equivalent to fulfillment in which intention is neglected, there are no more mere intentions.

Being-present-now is being in the mode of bodily givenness—the mode to which every other mode points back. Being-past is not unmodified being but having-been. Future being is first of all to-become. Being-now is being actual.

The stream of consciousness is not in objective time. Objective time is the time in the ordinary sense.[13] However, consciousness in itself is a stream. Potentially, Husserl concludes, the present carries within itself the possibility of omniscience, knowledge of all its past and future; the limitations of self-knowledge are only contingent. Finite consciousness is potentially all knowing, though only partially clear, the rest being in a darkness, though harboring the potentiality of clarity and remembering. The idea of God is here said to be the idea of perfect clarity in all respects. These last remarks of Husserl[14] connect phenomenology to metaphysical wisdom, which already takes us beyond phenomenology.

Temporality and the I[15]

Enforcing the phenomenological reduction, I eventually find my stream of experience, in which I discover a living present, necessarily moving, my subjective present with its structure of ur-present and the horizons of retention and protention. The *ur*presents form a continuum of a fixed order—this is the form of immanent time. Within this immanent time, all immanent temporal objects such as hyletic data and acts belong. Bracketing the world, we penetrate into the most primitive layers of objects in immanent time. We abstract from everything that is egological. We have then the sensuous affections, drives, and feelings as they passively relate to the ego, making sure none of these contents comes from the ego. We are in the sphere of stimuli (*Reize*) and reactions to them—Husserl calls this the sphere of irritability. Now we bracket this layer inasmuch as it brings the ego in play, so that we reach the fully egoless drives, affections, sensuous tendencies of association and reproduction. This is passive intentionality, the first, most primal structure, which Husserl calls the passivity of original sensuality. Upon it is built the next stratum: that of irritability, of affections and reactions, where the ego is emerging as that to which they refer back. Presupposing these two strata, there emerges the third, the sphere of ego activity of various orders, of which the ego's attentiveness is a primitive structure. However, in the stream of experiences we do not have the I itself

as an identical center, as a pole. The I is not yet an object, not experienced as an entity; it is only the opposing correlate of all objects, the original place (*Urstand*) for all objects. Not being an object or an entity, the I has no name. It is the nameless, not yet an entity, simply operating (*fungierende*).[16] An entity is individualized by its position in time, the I is not.

Upon the basis of this functioning I, there develops by virtue of its functioning a temporal layer, the noematic stratum of relative duration. We are almost at the limit of possible description, Husserl adds in a footnote: this noematic stratum arising out of the ego functions, points out, for reflection, the direction toward the functioning I. However, how can that which is not at all an object be objectified? How can that which is nontemporal, or rather supertemporal, be apprehended and, by being grasped, be assigned a place in time?

The I pole is radically different from the object pole. An object pole is constituted as a unity of a manifold of "consciousness" or intentionalities, which themselves are unities of experiences. The I pole is not a constituted unity. The I is not arising and perishing like experiences. It does not exist as a temporal object. Even at the level of acts, every act having its act pole, the I is, in a certain sense, an ideal identity, which is ever anew localized as it finds a place in time along with its acts. However, it is not, in the strict sense, yet in time.

If my act of judging belongs to immanent time, then one can ask, What about the judged content, the state of affairs (*Sachverhalt*)? The state of affairs certainly is not a temporal content, but it is related to contents, which fill time, and so is related to time. It is an ideal objectivity, yet it relates to the hyletic data in a unique manner. Husserl concludes that the thought, that is, the state of affairs, together with the act of thinking, has a place in immanent time, but the state of affairs by itself is not a real entity in time.[17]

Individuality, Essence, and Time

Every essence is individualized through the *tode ti*. Since every essence can be individuated in unlimited ways, each *tode ti* is a manifold. Every essence individuates itself through a different *tode ti*. In each case, it is an absolutely unique this-there. This-there is the category of the extraessential, the contingent individuals. In it lies the individuality of a concretum.[18] Now, according to Husserl, individual being and temporal being are equivalent concepts. A concretum is concretely filled time; its temporal extension is infinitely divisible.

Thus, whereas individuals are essentially temporal, the ideal objects, which are superindividual, have no particular temporal location. However, the ideal universal object can be individualized in an individual, which has a particular

temporal location. At every temporal location, other similar individustions are ideally possible. Thus, although overtemporal, the universal object acquires an extension of temporalized possible individuations.[19]

Absolute Consciousness and Immanent Temporal Objects

The immanent temporal objects (hyletic data and acts) are constituted in, and are "conscious of," in the urprocess or absolute consciousness, but not really contained in the latter. In that case, do the two—the flow of absolute consciousness and the immanent phenomenological time to which the hyletic data and the acts belong—form two different levels of consciousness? If the phenomenological time is the comprehensive form of all individual experiences that are given to the phenomenological subject through other experiences or through a deeper-streaming life, then is not this latter life itself included in the phenomenological time, in which case there would be an infinite regress?[20]

If we reflect on the flow and on the modes of givenness of its phases, then are not these modes of givenness themselves in a different flow?

There are two alternatives for avoiding such a regress. Either the transcendental constituting flow is an unconscious process or if it is a conscious process, it is related to itself without requiring another level of consciousness to objectify it. Husserl considers the first alternative in some detail, and then opts for the second. In this case, the flow would be consciousness, but there is no apprehension, no attentive turning toward the consciousness, no egological act, but more like the hyletic datum. Such a conception of the original stream comes into its own in the later C-manuscripts. *The original consciousness is to be freed from intentionality*.

In the *Ideas I*, Husserl has asserted that the first objective time is the phenomenological time. In transcendental reflection on this flow of phenomenological, immanent time, we discover another level of time-consciousness, the transcendental, last constituting time, the urprocess. Before we reflect on this urprocess, before any attentive turning-toward-it, there is no apprehension, only an arising and *Abklingen* running its course. At this stage, it is pure living, not to be understood as a streaming of apperceptions, of perceptions of experiences, and so not yet with the character of being consciousness of.[21]

These, then, are the main ideas in the Bernau manuscripts on time-consciousness. Needless to say, these manuscripts do not always break new ground, but they sometimes attempt bold reformulations and radical changes in the earlier results. The same happens in the C-manuscripts of the 1930s, where again the old and new rub shoulders, and often completely new theses take one by surprise. Let us now turn to them.

II

THE C-MANUSCRIPTS (1930–34)

The C-manuscripts were composed after Husserl's retirement, mostly in the Black Forest village of St. Märgen.[22] In these manuscripts Husserl is primarily concerned with the stream of consciousness, the living present, the relation of the I to the stream, the idea of wakefulness, constitution of the world, the search for the Absolute, and an idea of phenomenological archaeology. I will briefly touch upon these. Considering the breadth and the depth of this inquiry, one understands why Husserl, in 1933, entered the following remark (B I, p. 14): "Schaudert man nicht vor diesen Tiefen? Wer hat sie je ernstlich zum systematischen Thema gemacht in den Jahrtausenden der Vergangenheit?" ("Does not one shudder from these depths? Who, in the thousand years in the past, has made this seriously one's systematic theme?")

The Stream

Following Husserl,[23] I will distinguish between three senses of "stream," better yet, three streams: (1) the stream of life, as the pre-temporal; (2) the stream of immanent experiences such as hyletic data and acts; and (3) the world-time constituted through the acts, in which everything streams. Of these three (1) is the original stream.

I will further distinguish between two kinds of disclosure of (1):

(a) through the questioning back which brings about a transcendental disclosure, which is an accomplishment of the transcendental-phenomenological I and
(b) through a reflective act directed upon the stream.

As the phenomenon, the original stream, that is, (1), is not in time, it is pre-temporal. It does not have an actual intentionality—which would lead to an infinite regress. The stream is temporalized by the ego acts. This temporalization is itself streaming in sense (2). The stream is already there as the wakeful I, as transcendental-phenomenologically awake. It streams as a consciousness of… . The original stream (1), however, is pre-intentional and pre-temporal. (2) is intentional and is itself constituted by intentionality.

The Living Present

The most radical reduction is to the living present in which everything that is valid for me comes about, in which all sense of being is sense for me as experientially conscious and valid for me.[24] Even the noetic-noematic structure is possible in the standing-streaming present.[25] It is the present, "the

concrete, original actuality of phenomenology" to which all transcendental self-understanding must have to return. It is "the last ultimate and true Absolute."[26]

My living self-presence is the streaming being-present. This is the streaming present itself.[27] My being-for-myself is constituted in this streaming present.[28]

The original stream of living present is the original temporalization, in which lies the last origin of the spatiotemporal form of the spatiotemporal world.[29] Times, objects, worlds—all their meanings have their origin in this original stream. These senses indicate the various steps of world-constitution (to which I will return a little later).

The transcendental life's living present contains each act as anonymously functioning, the act itself is also streaming. The transcendental ego that is naively constituted must itself be bracketed,[30] so that we can reach a transcendental original I and its *ur*-life. This original *Living* is the original temporalization, which is always present. This original presence is the living present.

Finally, Husserl asks: Could my living present have a beginning? Or, did it have a beginning? Does this make sense? Is this original presence not in time?[31]

Wakefulness and Sleep

How is my past implicated in my streaming present? Are the other monads implicated in mine simultaneously? Let us suppose that the other monad dies, its body ceases to be in world-time. How then is the intermonadic implication to be understood?

My death, and the death of the other monads, is sought to be understood by Husserl on the analogy of sleep. But sleep refers back to a waking.

My streaming present has the form of wakefulness, such that the retentions sink back to the unconscious, into a sort of inactivity, a sleep. This contrast between wakefulness and sleep in relation to the living present needs to be understood.

As wakeful, my living present is an act-presence, and as such is centered around an I, not scattered act-experiences. This I-centeredness is hard to understand and describe, but it is there, where there are *acts* of whatever mode. For the retention, the I is asleep. In that case, the streaming is a streaming wakefulness between waking and sleeping.

During wakefulness, there is a continuously streaming into the innerness of the unconsciousness—an *Er-innerung*—as contrasted with the active externalization. The waking state is the patent, the sleep is latent.

In the waking state, there is not only activity but also passive affection. Waking consists of actions and affection. Waking up itself is affection. The actual and the active in every phase of wakefulness has its dark background

horizon into which I can enter through questioning led by contingent and actively established associations.[32] In this sense, we encounter Husserl's closest appropriation of Freudian psychoanalysis.

Transcendental reflection is of course wakefulness. Could not we speak of transcendental wakefulness as analogous to natural wakefulness?[33] If that were so, could we speak of transcendental sleep, of the transcendental unconscious? At another place, we find an answer: if the stream is already there, the ego is also already there.[34] However, the ego is awake, transcendental-phenomenologically awake, as it reflects on the stream of experiences. This leads to questioning the role of birth and death in the constitution of the world.[35] How does the questioning back from the world lead to birth and death?

How do we experience our own sleep? At first, the waking life is not interrupted, I have only slept. I could have been awake. When I suddenly wake up, I find a familiar world with a familiar core, that is, my own body. Do I identify my own body? Is not my body so understood that it endures through sleep? The infant, in early infancy, has no experience of periods of sleep. Does the representation of sleep presuppose a certain socialization with other awake I's? Is there operative here an *ideal* of the uninterruptedly wakeful state?

Sleep comes to acquire the sense of a real stretch in the world, as a part of the world, but the world can be experienced without sleep. Birth comes to have the sense that a time elapsed before it, which the person being born could not experience. How do these senses originate? How are birth, death, and deep sleep[36] intuitively presentable? Is thinking responsible for the constitution of these meanings by filling in the gaps in the full world, by appropriating into the full world these last members? It is at these points that we experience the limits of the possibility of intuiting the world and completely clarifying the constitution of the world.[37]

Assuming the constitution of intersubjectivity, can we speak of an intersubjective connection among *wakeful* persons, leading to a going beyond the pauses of birth and death, which is made possible by a communicative and generative synthesis? Birth and death, the gaps left by them in the world, are overcome by interconnection of generations.[38]

One still may ask: How can there be a new emergence of a transcendental subject into, and also its disappearance from, a transcendental community of egos at a temporal position in the transcendental-historical time?

At another place, Husserl attempts his way of understanding "death."[39] Can we understand sleep, he asks, as a sinking of a particular transcendental subject into an enduring inaccessibility[40] for effective stimulus? Death may be understood on these lines. With death, the transcendental ego loses bodiliness, loses consciousness of the world; it then is said to depart from the world.

The I has no world for it, no memory of what went before. Death then is not sleep.

The I and the World

The questioning-back to the I and the subjectivity in its originality is called by Husserl phenomenological archaeology.[41] This analysis exhibits the *I* in its own-nature, in its egological habitualities, as a person for its world, as a person for other persons, in its being-with-one-another (*Miteinandersein*). The archaeology digs into the constitutive elements and structures that lie before us as finished products in the experienced world.

Following this method, which involves reconstruction, and a sort of zigzag understanding,[42] we come to the various meanings of the subjective:

The subjective *as affection*;
the subject as *act* and the I as act-center;
the subject as *feeling*;
the subjective as universally horizontal liveliness (*Lebensgefühl*);

and then the higher stages of subjectivity, namely,

consciousness of the ontic;
the purely abstractive subjectivity; and
the purely noetic.

In C 16V, Husserl distinguishes between two concepts of affection. First, the hyletic content affects the I in feeling, but this affection is not a call (*Anruf*) to which the I responds (by turning, or not turning, toward). Rather, the I replies through an act. The content founds a feeling, or a particular part of the total hyletic sphere only as feeling. The hyletic is foreign to the I (*ichfremde*), but the feeling is egological. The content is not a call to something, only a feeling of being-there of the I. The I and the other-than-the-I (*ichfremde*) are inseparable. The I is always feeling. Feeling is the state of the I prior to all activity, but also continues *in* the activity.

The original stream is not yet an I. It is still pre-I (*Vor-ich*), though it is already centered. However, it is not yet a person.

Now, as to the relation between the I and time.[43] The I as such has no duration. The I pole is only the unity of a streaming life of consciousness. Taken in all its habitualities, however, the I is temporalized, but still not temporal like a thing. To say that the I does not have duration means that my current I and my past I are not separated from each other by a temporal distance. The I has a sort of continuity which Husserl calls inner continuity and which is very different from the external continuity of a thing's temporal extension. The unity of an I is qua

the center of my affections and activates on the basis of my inactive ground. The passively streaming overlaps with the reproduced. There is the horizon of passive possible waking, the horizon of possible continuing of memories down until the actual now—in all these horizons, there is the same I pole.

Sinking back into retentions further into the past, one comes upon the idea of sedimentations within the unconscious. We ultimately reach a null of retention, a complete vanishing of *Erlebnis*.

The World

The world is temporalized as the world-present, the world-pastness. In this, the present of the world is given to me as my presence. The human presence in the world has to be distinguished from my immanent present, which is the origin of all temporalization.

The transcendence of the world is constituted through the others and the generatively constituted co-subjectivity.[44]

In the naturalistic attitude, time belongs to the world. In the phenomenological sense, the world is the universe of entities for me, of entities having ontic validity for me, of entities that, by themselves, are becoming now. We have to distinguish between (1) my actual present and the present world, from being my world to our world, and (2) the idea of objective time in which the world has being, the one world of change as against my actual world-presence, world-pastness, and the world as streaming.

(3) This streaming is inseparable from us as subjects. The objective world-time is given in our subjective living actual temporalizing nodes, in the streaming modes of appearing of the now-present, now-past, now-future.

Let us return to the earlier question about the role of sleep, birth, and death in the constitution of the world.[45] The lack of intuition on these matters threatens the completion of the constitution of the world. The flow of the world, however, is not interrupted: "Only I fell asleep," "I could have been awake." But how do we experience our own sleep?[46] For Husserl, one access is through the experience of the other (*Fremderfahrung*). Should one introduce here—at this point, asks Husserl—the ideal of an uninterruptedly awake state?[47]

The objectification of birth, death, and sleep as phases of the real world-time needs intersubjective communication and completes—rather hypothetically—the constitution of the world.

Critical Remarks

Husserl's reflections on time-consciousness are difficult to follow, often baffling efforts *mitzumachen*. These are the occasions where transcendental

reductions are best exercised step by step; as we return to greater subtleties, Husserl seeks to make our comprehension easier by representing the structures in diagrams. The diagrams themselves become equally complex and cannot be understood unless the structures they represent are understood. And we seem to be caught up in this circle of understanding. Underlying the efforts to represent deep time-structures in spatial diagrams reflects the intellectual training under Weierstrass, for where else do we find such representations more in use than in the mathematical discipline of complex analysis, which Weierstrass sought to make systematic and scientifically well-grounded. As we move from objective to phenomenological, and from phenomenological to transcendental time, we discover, to our immense exhilaration, the reductions involved, and the increasing plausibility of the idea of constitution. But then, at the transcendental level, where we are expecting to reach the resting ground, new infinities emerge: the stream of moments, and the stream of modes of givenness of these moments. We, in each case, discover new continua, then continua of continua, and higher orders of them, and our reflective imagination threatens to get blurred. Am I understanding or am I imagining I am understanding? If you are not accustomed to the subtleties of higher mathematical analysis, you give up in exasperation. However, if you persist, you encounter the mathematical theory of continuum in the background. If a region of space, a line, or a stretch of a line is continua of continua, more so is a stretch of the original flux of time.

Number theory and continuum theory lurk in the background. However, we ask: What is grounding what? Is mathematics grounding a phenomenology of consciousness, or is a phenomenology of consciousness grounding mathematics (as intuitionists like Brouwer wanted)? The latter is certainly Husserl's intention.

We are led to the following question: Are all the structures described in the Bernau manuscripts reflectively brought to givenness? Or are they being posited by a backward-questioning (*rückfragende*) transcendental argument, which is meant to prove that they must have to be there in order that the surface structures may be possible? Of course, in the Bernau manuscripts (the L-manuscripts) and in the C-manuscripts Husserl shows awareness of the limits of descriptive phenomenology as well of the borderline he often pushes himself to between phenomenology and metaphysics. This perhaps is almost inevitable in the sort of investigation he finds himself engaged in.

Husserl's manuscripts—indeed, all his time texts, make ample use of the concepts of moment, instant, the present, and the now. It seems that Husserl never questions if the corresponding entities are actually given as such. We know that when the time lectures first appeared, his main revolutionary

contribution was taken to lie in his rejection of the abstract now. The full concrete now, we learned, contains the bare now together with the retentional and protentional horizons, also that we thought Husserl's present was not unlike William James's "specious present." But Husserl continued to stick to the bare now, the present moment, while recognizing its continuing modifications intuitively held together in a higher-order now. We thus find the bare now and the now-series raising its head at different points in the manuscripts. How are we to construe this now-point? Is it a concrete *Erlebnis*, or an abstract analytical positing?[48] Couldn't one carry on all Husserl's descriptions operating with the more accessible idea of the specious present, or a stretch. The now would still describe the mode of givenness, not the noematic entity.

Let me recall a few things about what Husserl aims at accomplishing in the Bernau manuscripts. He aims at a phenomenological theory of individuation, which he also variously calls ontology of individuation, and a contribution to rational metaphysics.[49] The book he had in mind was so important to him that when in his old age he wanted Roman Ingarden to edit and publish these papers, he referred to them as being his main work.[50]

With regard to this central problem of individuation, we have followed, in our exposition, space and time as principles of individuation, the origin of universal objects, the constitution of concrete sensuous unities, and individuation in phantasy. Many of these topics are to be found among manuscripts other than the L-manuscripts. This theory of individuation also, in Husserl's mind, becomes a part of a universal ontology. Many of the ideas first developed in these manuscripts also find their way into the much later work *Formal and Transcendental Logic*, especially in the doctrine of the ultimate individual substrate.

Husserl divides individual objects into immanent and transcendent objects. The immanent ones divide into hyletic objects and intentional acts; the transcendent objects fall into physical and psychophysical, also cultural objects, also ideal objects. All of these are sought to be related to temporality. That is the great accomplishment of these papers.[51]

In the end, I cannot but place on record my thoughts on why the time manuscripts are so exhilarating after all. They consist in delving into the depths of consciousness, and that again is motivated by sheer theoretical interest. The surface level of consciousness is always, during periods of wakefulness, awareness of the world, nonthetic awareness of (my) own lived body and self-awareness of things and persons, in which there are both continuity and discontinuity. The other two moments—for they are dependent parts of the totality of my conscious life at any time—are nonthetic backgrounds for the thematic experiences of the world and its constituent entities, which themselves are ordered in

accordance with the principles of background horizon and thematic figure.[52] Thetic and nonthetic intentionalities, acts and affections, interests and feelings, projects of action and memories and hopes for the future, imaginations and phantasies, merge into one another, interrupt and yield to each other. Time flows, sometimes unnoticed, sometimes noticed, then planned out and measured. Wakefulness fades into sleep, dreaming sleep into deep dreamless sleep from which there occurs a waking up, slow or sudden, and picking up where one left off. The nonthetic moments, mostly anonymous, range from awareness to objectifying self-experience, but the two—(my own) lived body and (my) consciousness—never become objects fully irreducibly, though parts of them emerge as objectified (as parts of the lived body do) but merge back to their background status. Such emergence is facilitated by illness, pain, and reflection. Does this surface consciousness flow? Is it a stream? Does it flow from the past toward the future or in the reverse direction as future hopes become actually fulfilled or frustrated? Sometimes, it seems not to flow at all, it seems to stand, sometimes it flows fast, sometimes rather slowly, inching along.

From this description of waking consciousness, one may either ascend to some heights or descend into some depths. First, as to heights: especially cultivated souls may develop special sensibilities for values such as moral goodness or for beauty in surrounding nature or for spiritual reality being manifest both inside and outside. Such sensibilities pervade everyday lives of ordinary people, but when they reach a height, they transform and transmute consciousness. Things then must be appearing—and so also consciousness—as though suffused in a new light. One then speaks, in generic terms, of moral, aesthetic, or spiritual consciousness. I will not stop to describe these modes of consciousness, but literary authors, poets, morally heightened souls, and mystics of many sorts have authentically described these heights as compared to the monotonous plains of everyday consciousness. Metaphorically, to be sure, I am calling them heights. The same metaphor gives an idea of depths—upon which the designation depth psychology is based and explored in psychoanalysis, not by the ego himself, but by the ego in conversation with the analyst, as from the darkness of forgotten early childhood, from the long-forgotten and buried archives, experiences are retrieved into the daylight, bringing therapy and then peace. It is as though these depths are sites where traces of surface experiences are stored—the Buddhist's *ālaya* and Freud's unconscious. They call for recognition in the shape of conscious pressures. The rest of the story is familiar.

Such heights and depths, ascents and descents—shall I say, the superconscious and the unconscious, are themes of psychological descriptions, and then of philosophical lessons.

Husserl—following intimations from Augustine and Kant—focuses philosophical reflection aided by the *epoché* and discovers structures that, in their givenness and subtleties have remained unnoticed by surface waking, or dreaming, or even sleeping consciousness. It is as though a subterranean stream flows unrecognized—a depth in another sense—which is not given but the constituted effects of which pervade the surface structures. A new depth in a different dimension! The story of the living present out of whose fertile wombs are continually springing up the temporalizing protentions and retentions, each giving rise to modifications and presences, the source point of the now ever-escaping from itself in both directions, the receding into the past, as also in a slow process of losing clearness and vividness into increasing unclarities and obscurity until it is lost in the unconscious of forgetfulness, or temporality in the calmness of sleep. The new depth seems to provide an access, in reflection, to the other depth—but no continuity, only promise of an intuitive understanding.

Whatever the detailed descriptions of this subterranean flow may be, and howsoever fine-grained you may make them, *the flow*, and its role in making possible the surface-level time-consciousness, is one of Husserl's great and enduring accomplishments. This description is carried out, and the discovery progressively consolidated, in purely theoretical interest, by reflection, without bringing in practical and transformative promises of the other two dimensions of height and depth spoken of earlier. That our surface consciousness is pervaded by horizonal features, forever opening and closing, is recognizable easily enough, but this horizontal structure discovered by the gestalt psychologist provides the field of consciousness, a generic field for *all* dimensions. Now we have four dimensions, as it were: (1) a surface and (2) its horizons enveloping all else, (3) a height reached through self-cultivation; (4) a depth of the unconscious, unrecognized but retrievable forgotten; and (5) a stream of temporalization flowing at the subterranean level.

Let an author more imaginative than I am represent the complexity of consciousness in a diagram of four-dimensional spatiality. I will desist, encouraging the readers to marvel at it.

8

Researches in Intersubjectivity

In Bernau, during 1918, Husserl had begun to devote his thoughts to the theory of empathy.[1] He begins the earliest surviving text on this topic from Bernau by distinguishing between straightforward and oblique empathy, analogous to straightforward and oblique recollection.

I may recollect, in memory, directly what happened yesterday, but not my experience of it which I could turn to reflectively, but do not do so now. Likewise, I may be presentifying the other's experience, as though I was having that experience, and through that experience turn toward the experienced thing. In a straightforward empathy, there is included a presentification through which the intention is directed toward what is experienced by the other subject.

The oblique empathy is reflective and is directed toward the experience (of the other) or the experiencing subject or aspects of his experience (i.e., sensations, perspectives, apprehensions, etc.).

My world is, in the first place, the result of a solipsistic abstraction that excludes all mental being from nature, all individual being that is given through empathy. In this world, I find material things, along with appearances of things, sensations, and so forth, also the ego acts, states of the ego, directed toward things. I also find my lived body in the modes of appearing, which are limited. All modes of givenness of things are related to the unity of the body. However, the body, my lived body, is given as the point of orientation

toward things, but then as the organ which is simultaneously part of nature, at the same time free and kinesthetic.

When we abolish this abstraction, other living beings are then co-given, and we perceive their experiences through empathy, whereby my world is extended. However, the others' subjectivity is not for me perceivable, it is in principle only co-perceivable. What is experienced is the human being there, his physical lived body, is given in the context of my perceptual interconnections, and his subjectivity empathetically given; his world, the things as they are for him, are now experienced by me, also the *acts* of his subjectivity, his subject pole that is the center of relatedness of all his acts, the subject of his sensory field and ordered appearances.

Thus far, the sense of this experience of the empathetically experienced world of the other—insofar as that world is for him nature, is identical with the sense of nature as experienced by me. The modes of givenness for the other are, for me, presentified (*vergegenwärtigte*) modes of givenness and are, according to their sense, identical with the modes of givenness that I would have.

What happens when we go beyond the solipsistic subject to the communicating subject and to a community of subjects? Let us think of two or more subjects each of whom is solipsistic and belongs to a real constituted person with his own genesis. Each subject then has his own orthological perceptual system, his lived body, his extrabodily physical world, and his psychophysical conditionality.

In this case, it would make no sense to say that the spatiotemporal world of one subject is the same as, or not the same as, the spatiotemporal world of another subject. Each such world is constituted along with the genesis of its subject as the unity of his appearances; each world's temporality has the two open horizons of the past and the future.

S_1 cannot, in principle, perceive another possible subject, S_2. I can represent S_2 but cannot transform the representation to a perception, in which case the two contents of their (S_1 and S_2) perceptions become identical. There would be one world, which is mine. One solipsistic subject cannot know another such subject through original experience. S_1 can perceive only himself, his own experiences.

An ego lives only in his stream of experience and can originarily experience only his own experiences.

The question, therefore, arises, as to whether an I *can* acquire knowledge of another I through presentifying acts. Presentifying experience can be either memory or expectation. But I can remember (or expect) only my experiences. I am always led back to my subjective experience in originary perception, so that through memory and expectation I cannot transcend my own egological

life. The other subject cannot therefore be originarily experienced. The only alternative, in that case, would remain, that within my subjective domain, in my surrounding world, the other is announced through appresentation.[2] Naturally, this announcement must be in a now, for every past is a past now, every future a future now.

In this case, the appresented is such that it would never be an object of a possible perception. The other subject along with her subjective domain is such an appresented entity.

However, how does a subject appresent? In order that something *O*, not experienced by S_1, may be appresented, it is necessary that S_1 may experience something analogous to *O*, say *O′*, in analogous circumstances. Let such an object connected with *S*'s own subjectivity be *L′*, e.g. *S*'s lived body. A similar object *L″* is given in S_1's experience. Then the subjectivity of S_2 can be appresented through the givenness of *L″* by S_1.

L″ must be connected with S_2's subjectivity in a manner that is similar to the way *L′* is connected with S_1's subjectivity. S_1 therefore finds before him a subject belonging to L″ analogously as S_1's subjectivity belongs to *L′*. *S*'s (in this case, my) *L′* has a unique mode of appearing to me. *L″* must likewise have an analogously unique mode of appearing to S_2.

The two solipsistic subjects could constitute their worlds such that the two worlds have no content, no thing, in common, that it makes no sense to say that they did. Only when the two subjects, in their genesis, remain under a preestablished harmony, does it make sense that the world of the one is the world of the other. Furthermore, the identity of the intersubjective world rests upon the lower stratum of objectivity of aspects and sensory things (*Sinnendinge*) constituted in each subjectivity. The other has, in other modes of givenness, the same experienced things; he experiences the same things, but individually the same ones that the other, with change of position in space, would have. We both, however, have exactly the same *Sinnendinge*, the infinite manifold of possible (motivated) aspects, in a certain way, are the common possession of all subjects.

Nevertheless, my body (sometimes called by Husserl in the 1920s the *Innenkörper* [the inner body], while the other bodies are called *Aussenkörper*[3]) is always *here* and never is experienced as "outside there." But I can move from here to there, and when I represent myself as occupying that place, I do so as seen from here. My being *there* is not fully intuitively representable. I cannot fully represent my body as a thing. The presentation of how my body looks from here when I have moved there can be carried out but is a contradictory presentation.[4] I can only represent my body as here, as the center of my world-picture, as similar to other outer things but tied to the here.

Looking Back

Already in his lecture course "Die Grundprobleme der Phänomenologie" of 1910–11 Husserl had discussed the fundamentals of intersubjectivity, and often referred to this lecture course as the course on intersubjectivity.[5] He thought that in that lecture series he for the first time had tried to extend the reductions to intersubjectivity. The path for this extension, he says, first opened up for him in the lectures of 1910–11. In Text 5, included in Husserliana volume XIII, he speaks of a double reduction in the case of presentification: both the presentifying experience and the presentified experienced are to be apprehended as reduced pure consciousness. If this succeeds, the other's experience itself can become a theme of phenomenological research. So writes Husserl: "Ich bleibe also durchaus in meinem Feld das sich aber durch Einfühlung erweitert hat zur Sphäre einer Mehrheit von geschlossenen Bewusstseinsflüssen (gennant Ichbewusstsein), welche mit dem 'meinen' verknüpft sind durch Motivationszusammenhänge der Einfühlung ("I remain throughout in my field, which through empathy has extended itself to the sphere of a plurality of closed flows of consciousness (called I-consciousness), which are connected with 'my' flow of csonciousness through interconnections of motivations of empathy").[6] In the *Ideen I*, phenomenological reduction remains restricted to the pure consciousness of a single ego. It has to be extended to intersubjectivity if the transcendental phenomenology receives its proper grounding, which must be secured through a proper analysis of experience of the other through empathy and appresentation. The present texts continue to deal with this.

There are five texts[7] Husserl wrote that draw on the same lecture course, two of them written during the lectures, and three later, around 1920–21. Let us quickly review how he looked at the idea of empathy in those lectures.

Starting from actual experience, the experience-impression after reduction, the now with its field of retentions and protentions, all constituting my stream of consciousness, Husserl asks: Is there any mode of consciousness belonging to me that directly presents or presentifies to me experiences not my own? His answer is yes. Empathy is such a mode of consciousness. Empathy can be given to me, in reflection, in a now, but this now is not something self-given, not perceived; it is rather objectively posited now, as being simultaneous with a self-given now.

A second consciousness, or a second stream, cannot have something in memory that belongs to the first. The first and the second consciousness can, in principle, enter into a relation only through empathy. Objective time, comprehending all the different streams of consciousness, is a mediate coordination of the immediate orders belonging to each stream. Also, direct seeing in the

proper sense is available within each stream. Outside one's own stream, there is an apprehension based only on "analogy." Mediated intuition is making intuitive (*Veranschaulichung*) by analogization, in the widest sense of making picture or *Verbildlichung*.

Empathy, Husserl adds (not mentioned in the 1910/11 lectures), is a mode of apperception, or rather a mode of appresentation. Apperception of spatiotemporal things is concrete and is not founded upon another apperception. But apperception through empathy (apperception of other humans) is founded upon another, concrete, apperception. In the latter case, there is a kind of intuitive-making, which does not amount to bringing a "self" to intuitive givenness. The other is not himself intuitively given but is nevertheless made intuitive in an indirect, mediate, analogizing manner. The other's body is given to me in its externality. Appresentation *presentifies* the others' inner, as something incomplete, as always open, with a horizon of indeterminateness.

Text XXVIII from 1921 (approximately) reflects upon what Husserl asserted earlier—in the 1910–11 lectures—to the effect that two streams of consciousness cannot belong to the same temporality, so that the "simultaneity" of the empathizing act and the empathized act cannot itself be self-intuited.[8] However, against this formulation Husserl now insists that the two acts, the empathizing and the empathized, do in fact belong to the same time. Empathy presupposes the empathized as being now, and as belonging to the same now. He prefers the following formulation: the empathized and so presentified now is not self-intuited. There is no continuity, no continuous path to lead from one now to the empathized now, as there is from the recollected to actual now (within one stream).

After reduction, nature becomes an index not only for my system of experiences but also, through the empathy index, for the system of experiences belonging to the other ego. Like nature, every spatial location becomes an index for a certain coordination of subjective appearances and their orientations centered, in the case of each ego, around the null point of his lived body. Possible empathy, Husserl writes, is the "mirroring" of each monad in the others, and the possibility of such mirroring rests on the possibility of a harmonious constitution of a spatiotemporal nature.[9]

This understanding, making possible a common world of things, presupposes, and is mediated by, the lived bodies of the other spirits. Without such bodies, the spirits would be windowless and totally inaccessible in their mental lives.

A last comment, from the year 1921, on the 1910–11 lecture series:[10] What is essential about empathy is, then, that it takes us beyond the ego's own stream of consciousness to other egos and their streams of consciousness, such that

the being of the latter streams does not refer back to meaning-giving (on the part of the first ego). The other ego is exhibited as a being that is in itself and for itself and is conceived in and through itself—a genuine transcendence.

Thus, in 1921, Husserl could write: "Die Einfühlung schafft die erste Transzendenz" ("Empathy constitutes the first transcendence").[11] The other ego is not, unlike other transcendences we know of, such an intentional meaning-unity but forms its own sense-unity.[12] Here consciousness—my consciousness—for the first time goes totally beyond itself.

Can two or more subjects be there with their fully separate worlds? This is a question that Husserl frequently asked during these years. A text written on September 1, 1921, while he was vacationing in St. Märgen, is devoted to this question.[13]

I begin with one subject, I myself. I run through possible imaginative transformations of my concrete subjectivity, whereby I get a closed system of possibilities of subjects. In one sense these possibilities, S_{I}, S_{II}, S_{III}, ... are incompatible, for each one of these is an individual subject. Each subject, each *S*, is a unique subject. The positing of one negates the others. Each one is a possibility, and all the others are possibilities for a subject. An extension of a general concept of an individual consists in synthesis of such incompatible individuals, by a synthesis of coexistence.

The question Husserl now asks is whether such subjects, that is, subject-possibilities, in the plural, can be thought of as coexisting.[14] One way to think of a coexistence of subjects, or to represent them as experienceable before one's eyes, is to think of it as a given fact of experience such that I experience another subject as outside me, as being over against me. If I do this, then I distinguish between two subjects, as given actually. Evidently, the other is in the same situation as I am. Just as he is in the sphere of my experience, so I am in his. We are not merely coexisting but coexisting for-one-another. In that case, each of us has in his subjective experience, and both of us have in a possible reciprocal experience, constituted a common world. Each of us not only experiences a physical world, each of us finds his lived body in the same world, and finds, through empathy, the other as other, as experiencing animals. In this world, each of both subjects finds himself spatially and temporally localized, a world which each has constituted in his subjectivity for himself, and which, in an empathetic relationship, identifies with the world constituted in the other's subjectivity. The two subjects are subjects of a world experienced in common by both.

That such a common world is constituted is a condition of the possibility of empathetic relation or empathetic experience of each other, of the being for each other of distinct and separated subjects and of coexistence of both as possibly experienceable and knowable.

Husserl concludes this text with the affirmation that there can only be one world, only one time, one space, one nature, and a manifold of animals.

If each *S* constituted his own nature, and no common nature, the conditions of a possible empathetic relation between the different subjects would remain unfulfilled. These incompatible possibilities of *S*'s world would remain incompatible, and their coexistence would remain a non-sense.

Further Questions about Empathy

While in St. Märgen, in 1921, Husserl asks the following question: Is there, or can there be, empathy into the mental life of babies and children, non-human animals, and anomalous (abnormal, mentally deranged) humans?[15]

The fundamental philosophical idea is this: we can in a certain way systematically dismantle our full experience (i.e., our originary perceptual apperception), and we can wonder how our perceptual experience must be constituted in its horizon, from its very genesis, such that we could assume certain groups of experience would never have been possible.

Based on this theoretical idea, I can say that the baby sees the same things as I do, but it does not yet have of them the fully developed apperception which I have. It does not have the higher horizons which constitute my apperception of them. The same can be said in connection with nonhuman animals. It is through empathy that we take the little infant to be ensouled like us and as relating to the same surrounding world we relate to. We empathize into the little one the stage of apperception that we correlate, within us, to the corporeal functions that we have and that we think we can ascribe to it. We do not ascribe to it those strata of somatological interpretation of our own experiences of sensibilities to stimuli, which, from all that we know, the little one has not yet developed. We reach this stratum, or these strata, by the dismantling (*Abbau*) of our own modes of apperception of the world around us, and "bracket out" those strata that we do not ascribe to it. We thereby empathetically interpret what the baby must be visually seeing. We, in doing so, depending upon a stratification into ontological layers that we think our fully developed apperception of the things in the world to have been built out of, correlating correlate layers to groups of sense organs and the kinesthetic systems corresponding to them. What thus enables our empathetic understanding is the perception of the type of bodily structure of us humans. The empathetic apperception of animals other than human is *mediated* through the recognition of the appropriate changes in our type into more or less remote analogous types, which involves a new construction of a horizon, for them, that fits those modifications.

All this is not mere phantasy but is grounded in the motivation-systems within our own experiential structures.

To the same group of problems belongs also the case of mentally ill persons and mentally ill animals. We take our apperception of other humans to be normal and then seek to understand our empathetic ascriptions to other cases, the anomalous cases. Every type of normality has its own horizon of possible deviations of anomalousness. Every perception with the *noema* "anomalous object"—be it anomalous animality, anomalous human, anomalous cultural object, and so forth—refers back, in accordance with its sense—to the intentional mediateness in relation to normal apperceptions.

To the idea of normalcy belongs a norm of good and optimal mode of givenness or optimal system of givenness. This normality is constitutive for the system of experiences of the world. A priori belonging to the idea of a normal constitution of the world is a conception of norm with regard to the modes of apperception by us humans. A deformation of this normal structure comes to be characterized as madness; the perceptual structure of the world of a schizophrenic is thereby deformed.

This leads to a distinction between normal and anomalous empathy. In the long run, the norm necessarily functioning in my original apperception (*Urapperzeption*) is my "solipsistic" inner experience of my body; everything else is a modification of the norm. Husserl here indicates the problem of the transcendental necessity of an organic and mental system of development of a system of normal functions.[16] *Developmental biology and transcendental philosophy appear to have some prospect for coming together*.

Husserl continues, at St. Märgen, to ask:[17] How is it possible that my solipsistically known thing is for the other the same thing and that I know this through empathy—while this object can only be experienced by the other in descriptively another way? To take a specific case, when I am convinced that the other is color-blind, how can I say that he perceives the same thing as I do? How can I say that he perceives the same house that I perceive as red, yet he, as I already know, is blind to the color red?

What is needed for answering this question is an analysis of *motivation* in (my) empathy and its solipsistic basis. Husserl's argument is that the solipsistic motivation in which *the thing* and the sensible world are constituted for apperception has necessarily its norm in a normal apperception. The normal apperception uses this norm to constitute the normal thing, the thing, the true world, and so on. Anomalies in particular sense organs are then regarded as deficiencies, diseases, to which are correlated anomalies in one's perception. Once the norm is determined ontologically, in empathy into the other's experience, the normal thing is presupposed. The object is empathized to be

the same for every subject, even for one with anomalous sense organs. The normal color-sighted person is the norm for the color-blind.

Husserl realizes that such a use of norm may give rise to universal relativism. A community of color-blind people may regard color-blindness to be normal and as anomalous the thing with the color the color-blind are blind to. If there arise, as a consequence, infinitely many normalities, where would be the limit of the series of better normalities, the best normality?

Husserl's answer to this skeptical question runs as follows: while such an endless relativism is abstractly possible, and while no species can a priori claim to have the optimal experience-system in which all properties of things are given, Husserl argued, as we have already seen, that separated subjects can exist only if they are related to one world; a compossible group of subjects and of subject-species presuppose relatedness to one world.

This one world must be spatiotemporally infinite. If there are humans in it, this world is thinkable only as developing, and humans are thinkable as developing from babies onward. Knowledge of this world is conceivable likewise as a developing process, moving up toward the sciences. So writes Husserl: "Die Subjektivität ist absolut, aber sie hat in sich ihre absolute Entwicklung" ("The subjectivity is absolute, but it carves with it its absolute development").[18] Furthermore: "Die Welt kann nur sein, wenn sie sich konstitutiv entwickelt, wenn die absolute Subjektivität sich entwickelt, wenn sie selbst die Welt sich entwickelt, so dass sie sich zum Selbstbewusstsein in Form von menschlichem entwickelt" ("The world can be there only if it constitutively develops itself, if the absolute subjectivity develops itself, if it itself develops into the world so that it develops itself into the form of human self-consciousness")[19] The concluding line of this text is no less worth quoting: "Ohne Tendenz auf Wahrheit ist keine Wahrheit, ohne Entwicklung zur Erkenntis ist kein wahres Sein" ("Without the tendency toward Truth there is no Truth, without the tendency toward the development of knowledge there is no true Being").[20]

What, then, is the answer to the skeptical question? It is this: since a developing process of nature is necessary, as a tendency toward truth, higher and higher forms of experience, a graded series of experiential and so constitutive types of species is necessary with the goal of making absolute subjectivity, and the latter's correlative truth, both possible. This last possibility is a necessary condition of there being a unified world common to a coexistence of subjects. *Again, we are faced with a reconciliation of developmental biology and transcendental philosophy.*

This conclusion above does not entail that nature, especially psychophysical nature, could not be otherwise. Nature is not theoretically necessary. It could be otherwise. The necessity of order in nature is not an essential, theoretical,

necessity. But of whatever type nature may be, an orderly developmental process must be there a priori. Not unlike Kant, in the *Critique of Judgment*, Husserl wonders if this necessity is not practical and axiological.

Transcendence of the Other Ego Contrasted with the Transcendence of Things

We have already heard Husserl saying that empathy sets up a new kind of transcendence, the other ego. This transcendence is radically different from that of things. This contrast is important for Husserl, so let us pursue this idea in the texts on intersubjectivity from the 1920s.[21]

In "I am," I find myself as the ego pole, as the center of actions and affections, as related to the world through them. I do not, however, find myself as an object, as a reality; I am a pole, I am related to a real world around me. The I is not thinkable without a non-ego. This much Husserl adds in a footnote, which is only a repetition of the old Göttingen thoughts. The I lives in his acts, but also, in another way, in giving meanings to the hyletic data. Through this process, nature is constituted; natural things are intentional unities, mere poles of identity of appearances or aspects. The true thing is now described as an integral of optima, as a unity of properties not relative to the course of future experience. The transcendence of the real things, intuited in perception as bodily given, is itself only the first form of immanence—after we bring nature under the *epoché*—in real immanent time. Pursuing the different levels of constitution, we are led to the original immanence of the most primitive stratum, where lies the meaning, the intentional relatedness, the rational sense of true being.

We also experience, in the world, animal and human transcendences. We find other lived bodies and other subjects within our experiential domain. But, as we have earlier noted, an other body and an other human is not constituted as a mere thing. My own body is, for me, an appearing thing, but, on the other hand, with a new layer of comprehension is understood as freely moving, as carrier of sensations, given in my subjectivity, a transcendence constituted and grounded in my immanence.

However, the other body, analogous to music, exercises the function of appresentation in the mode of an expression, through which a developing process of inner is co-posited. What is posited as the other, foreign, subjectivity, through appresentation, is a fully foreign subjectivity with its own inner-surrounding-world, which however, as nature, is the same as the nature given in my experience.

Nature is intersubjectively objective, but what about the manifold of appearances? In Text 13[22] Husserl refers to an old point of view to be found

in his older writings continuing through the earlier drafts of the *Ideen II*, according to which each monad has his own manifold of appearances, but the different monads do not have the same appearances, while things of the surrounding world of one monad is the same as the things given in another monad's surrounding world. This old point of view gradually changes in writings around 1915, more explicitly in the Bernau manuscripts, and finds its way into the now published version of *Ideen II*, and is clearly identified now by Husserl. Now he holds that the appearances have an objectivity;[23] they can be exchanged from one subject to another with change of place. Even the view of a thing from a place is an objective phenomenon. The appearances have a double lawfulness; one comes under the causality of things, and the other corresponds to psychophysical conditionality. The same appearances can belong to the others' experiences, and the same appearing thing as well.

The alter ego, however, is an objectivity of quite another kind. Thus writes Husserl: "Realität ist so wie Idealität eine untergeordnete Seinsdignität, die ubergeordnete ist die Seins-dignität der Subjektivität mit ego-cogito-cogitatum" ("Reality, like ideality, has a subordinate ontological dignity, higher is the ontological dignity of subjectivity with [its] ego-cogito-cogitatum [structure]").[24]

The other ego announces itself to me in an empathetic experience, announces itself as a full subjectivity, as an ego which I am not, which is not mine but stands over against me.

I am a monad that has a window—not a window through which another subject can really enter into my subjectivity, but one through which other egos can be experienced. The windows are the empathies.

Intermonadic Relations

There are various ways in which monads get related to, and act upon, each other—besides apprehending each other in empathy in various ways. One monad can exercise influence, bring about an effect upon another, and may receive influences and efficacies from the latter. The ego-subjects enter into various forms of ego-communities and personal relationships through which a subject becomes a concrete person in the natural world. The social unities are a sort of organic unity, which have their birth and death, their transportation form one place to another, their self-maintenance through change of matter of contents, and so on.

Considered as pure subjects, the egos are tied together in their pure, original activities, as well as in their passive reciprocal determinations. Together, in their relationship, they constitute what Husserl calls absolute actuality.[25] As

belonging to this system, each monad while living his own life is tied to others in active and passive causal manners, forming a unity of acting-in-one-another and being-acted-upon-by-one-another. The same law-governed nature, physical and biological, is in each and all. They create culture and thereby transform nature without thereby changing the law-governed nature of nature.

Considered by itself, each solitary ego has its own genesis (conforming to essential laws) and its own immanent laws of development (among which fall the laws of association). In their interaction among each other, the monads are also subject to the essential laws of genesis. A conscious unity, as a social unity, has its own history and essential lawfulness of its historical development. All this developmental process leads to the constitution of one objective world in which one biological developmental process takes place. Founded on it is the historical process of humankind as a teleological process, guided by practical Ideas of realizing absolute values.

Intersubjectivity in the Lectures (1923–24) on the Erste Philosophie

Neither Locke nor Berkeley—owing to their empiricist prejudices—were able to account for how one transcends one's own subjectivity and the nature of experiences, of another subjectivity through empathy, and also, why we regard the things of nature to be the same things we all experience, why we speak of one Nature.[26]

Transcendental subjectivity, Husserl tells us in his lecture on Kant that he gave on the occasion of the bicentenary of Kant's birth, is not merely a singular but also a (possible) communicative subjectivity, and is such that it, purely as such, through intersubjective acts of consciousness comes together with a manifold of particular transcendental subjects, to constitute an *Allheit*. It is a transcendental problem to ask how a purely solipsistic subjectivity is possible within such a community of transcendental egos.[27]

The original experience of the other subject in empathy may also be called a sort of reflection. Like all reflection, it derives from self-perception. As elsewhere, the consciousness of the other subject may undergo various modifications, it can be a recollection or a phantasy, and it can be an expectation, a picture-consciousness, or a mere thinking.[28] But, in its origin, all perceptual consciousness of the other subject goes back to its roots in intuitive being of my corporeality (*Leiblichkeit*) and of my subjectivity as functioning originarily in it. From this experience arises a motivation, in which the other lived body becomes intelligible as the functioning organ of the other subject. This understanding, founded in my original self-experience, arises as a modification of

my self-perception, as a sort of presentification, which is analogous to memory but is quite different from it, as should be obvious.

A subject becomes aware of his own subjectivity, as well as the subjectivity of other subjects, only in acts of reflection. Acts that are without any reflection at all give us only objectivities that are *ich-fremd*, "mere Sachen," "mere Nature"—which, Husserl says,[29] are given in self-forgotten experience, which looks exclusively at things and whose intentionality is directed also at other entities that are ideal, such as mathematical idealities. Reflection first brings to light subjectivity, one's own and other's.

Reflection is either natural or transcendental or pure. Natural reflection brings to light consciousness as mundane, as real. Pure reflection brings to light transcendental consciousness. There is a natural reflection, which discovers, in empathy, natural experience of the other, natural and social experience. However, there is also transcendental experience of one's own subjectivity, of the other's subjectivity as well as of a social unity.

Later in course of the lectures, in *Vorlesung* 53, Husserl returns to the problem of intersubjectivity in connection with what he calls "the task of an apodictic criticism of the transcendental experience."[30] By this, he refers to the apodictic status of the (Cartesian) "I think," which is strictly speaking valid only for my present act of thinking, not quite so for my past or future acts, which are remembered or anticipated respectively. Husserl is also concerned with the problem of how the *epoché*, which reduces all transcendence to the immanence of the ego-cogito, can make room for intersubjectivity. Is not reduction, in the long run, of the reducing ego's own transcendental life, such that a transcendental phenomenology is possible as a transcendental egology? As a phenomenologist, am I not necessarily a solipsist, even if not in the ridiculous sense which that characterization has in the natural attitude?

At this point in the text,[31] Husserl deleted a few lines from the manuscript. The editor, Rudolf Boehm, quotes those lines in the footnote:

> Für mich selbst war, wie ich gestehe, die erste Erkenntnis der phänomenologischen Reduktion eine beschränkte in dem oben beschriebenen Sinn. Jahrelang sah ich keine Möglichkeit, sie zu einer intersubjektiven zu gestalten. Aber schließlich eröffnete sich ein Weg, der für die Ermöglichung einer vollen transzendentalen Phänomenologie und—in höherer stufe—einer Transzendentalphilosophie von entscheidender Bedeutung ist. (I concede that my first knowledge of transcendental reduction was restricted in the sense described above. For several years, I saw no possibility of giving it an intersubjective form. Finally, a path opened itself for the possibility of a full transcendental phenomenology.)

What is this way that opens up for a fuller transcendental phenomenology at a higher level?

The beginner thinks that the *epoché* must at some time be "lifted," so that he can return to the natural experience of other subjects. That remaining within the *epoché* one can never come back to the world is regarded as a serious difficulty with transcendental phenomenology. *Beilage* XXX of the *Erste Philosophie*, volume II, returns to this supposed problem. According to Boehm, this text was composed possibly around 1924. As long as the solipsistic transcendental-phenomenological standpoint remains, the distinction between world-presentation and the actual world would persist. It is only when, Husserl tells us,[32] the last transcendental point of view is achieved, that is, appropriates into itself intersubjectivity, that the distinction between presentation and reality (of the world) vanishes, and the world is recognized as the correlate of transcendental intersubjectivity. Solipsism is then radically overcome.[33]

Transcendental subjectivity *is* transcendental intersubjectivity.[34] The egos are absolute only as remaining in communicative relatedness, in their "sociality." This system is the Absolute.

As belonging to this Absolute, we are told, each ego has its own history and is the subject of its own history. Every communicative society of absolute subjectivities must have its active and passive histories. "*History is the great fact of absolute being.*"[35]

We can then say that the *Erste Philosophie* lectures carry the idea of intersubjectivity to the deepest reaches of transcendental philosophy.

But it is important to bear in mind that we have only identified where Husserl, in 1924, was moving toward, the goal he was to reach; we do not yet know the path he had to traverse to be there. We know how in empathy an ego apprehends an other ego, but we still do not know how to reach the position in which the many egos internally need each other, demanding the idea of a transcendental monadology. Let us be attentive to our progress along this path.

Two Levels of Transcendentality

The *Erste Philosophie* shows the path, but without enough details. It consists in distinguishing between two levels of transcendentality.[36] The naivety of the natural attitude will be overcome, through reduction, in transcendental descriptive phenomenology. However, this latter has its own naivety. If the first naivety is naive, the second naivety will be more so. The transcendental subjectivity and its descriptive phenomenology are transcendental, but have their naivety$_1$. When this transcendentality is subjected to radical criticism with regard to its epistemological achievement and the validity of its claims

to completely unmediated access to the sphere of immanence, then one is compelled to take the step to the higher level of transcendentality, that is, transcendentality$_2$, where the lessons learned from understanding of time-consciousness and from experience of the alter ego lead to the construal of transcendental subjectivity as intersubjectivity. We need to understand the radical critique of transcendental (naivity$_2$ in the light of time-consciousness and intersubjectivity). The true meaning and power of phenomenological reduction is only then realized.

What Kind of Togetherness Is That of the Egos?

One would want to know more about the relationship in which the individual egos exist so that they constitute a community of egos? Text 18 focuses on this question. Every monad is in community with every other monad, in the sense that every monad not alone exists for itself but also for the others, and every other exists for it. At the same time, every monad has a living presence for itself, an actual self-presence. Not that the being-for-it of every other monad is always actualized. One could even say that each monad is necessarily being for itself, and as such is transcendent and as such, in its mode of transcendence, is only imperfectly actualized. It has only a zone of self-actualized present, an actual concrete self-apperception. It is not the case that every other monad appears to me in actuality, although it necessarily belongs to my horizon.

What Husserl seems to mean by the above account is that every monad has *potentially* every other monad within its present self-conscious grasp, but this potentiality is not actualized. My actual living presence only comprehends so far, and has transcendence with regard to the rest. The thesis appears to be close to A. N. Whitehead's thesis that every actual entity "prehends" every other actual entity.[37]

This fundamental relation of being-for-each-other is evident as the relation of coexistence in an intersubjective time. This fundamental relation is the foundation of all other intersubjective relations, such as purely spiritual causality, suggestion, passive imitation, passive being-determined by the other, being affected passively by the others, also for active personal causation, for every sort of I-you act, we-acts, for social acts of every sort. Through all those, a monadic world is constituted as a *real-causal unity*, such that each monad owes its subjective uniqueness to the influences of the others.

There appears to be limits within which the other monad in his self-presence can be actualized in my experience. *He can be actualized only in presentified empathy in my experience, so all his past is presentified*, not recollected,

in my actual experience. This actualization in original experience serves as "fulfillment."

One way I, as a monad, receive causal influence from the others is through their ideas, ideas not originating within myself (the way, e.g., Husserl's ideas have influenced this monad, the I that J. N. Mohanty is). The other monads' causal influences operate within me through my experiences, my positings, my beliefs which enter into the subjective interconnection of my monad.

With the transcendental life of each monad, there is constituted a person along with the person's surrounding world. Each monad is a person, and the intermonadic relation that we have sketched is constituted as an interpersonal world. Each person has also his own zoological existence, his human *Dasein*. Thus, various levels of interrelations of monads are being constituted, interrelations between pure monads, between persons, between monads construed as purely mental (*seelische*) unities, between real humans and biological animals.

The Concept "Originality"

One of the advances Husserl could make on this theory, during the years under consideration, is clarification of the concept "originality" that is involved in the idea of experience of the other subjectivity in empathy.

I am original for myself, as far as my concrete life of subjectivity is concerned. However, when I experience the other, the other is *indicated* originally in my experience but is not originally experienced by me, as is my egological sphere.

To think of many egos is to think of them as original subjectivities, *each one for himself*, and for each originally experienceable surrounding world. Though I can never be identical with the other, the world of one must be the same, as Husserl argued earlier, as the world of the others.

The things of my surrounding world are experienced by me *originarily*. The world originarily experienced by me consists of things. However, the other who also originarily experiences the same things is not a possible object of originary experience by me.

We can distinguish, with regard to the world, between an internal point of view and an external point of view. From the internal point of view, I consider only what I find in my own intentional experiences without any consideration of the others; this is different from what I find "with the help of the others," as objective beings that are "for us all." Let us consider these two points of view a little more.

In the former case, I remove from my perception of the world and others everything that is appropriated, through empathy, from the experiences of other subjects, and retain only what is "my own" world based on my own "originary

experience." This is the first occurrence of what, in the Fifth Cartesian Meditation, Husserl would call, more famously, "reduction to the sphere of my ownness," with the difference, though, that now from the "internal point of view" I do perceive other subjects as realities belonging to my own world but *I do not "make use" of what I ascribe to them* as their positings as distinguished from mine. The later reduction to the sphere of my ownness would be still more austere than the present, "my own originary experience."

Husserl soon proceeds to distinguish between a wider concept of originary experience and a more pregnant concept of it. According to the wider concept, my originary experience comprehends the totality of my possible—earlier, present, and future—experience. In this broad sense, the domain of my original experience comprehends the domain of the original experience of each of the other subjects. As contrasted with this, in the more restricted and pregnant sense, my original experience *excludes all empathy* as modes of experiencing other subjects. To arrive at this sense of "my originary experience," I have to enforce an *epoché*.[38] Is not this already the "reduction to the sphere of my ownness"? We should note that although we do not include empathetic experiences as "positing other subjects, *we do include empathies as my subjective experiences, i.e., as mere 'phenomena.'*"[39]

Although not included in my original sphere, I still recognize that each of the other subjects has his own sphere of ownness. Just as for me my original sphere is the original picture (*Bild, Darstellung*) of the world itself, so also for each other subject. In the other's picture of the world, that is, in his domain of original experience, I function as his other.

Husserl goes on to distinguish between "primordial originality" or *Uroriginalität* of objects of nature and secondary originality of animals and humans, and tertiary originality of cultural objects. The primordial original perceptions "found" all other perceptions. All secondary original experiences present objects that are more than natural objects, and are constituted through empathy. All my original experiences belong to my transcendental ego, which is constituted by the original life.

At this stage it is important to note that Husserl uses the word "primordinal" instead of "primordial." Iso Kern, in an editorial note on pages 389–390 of Husserliana volume XIV, traces his use of "primordinal" already to 1920. The Fifth Cartesian Meditation uses this concept of "primordinality."[40]

A Critical Note

The position of "primordiality" in Husserl's theory of intersubjectivity—with this we are also anticipating the formulation in the Fifth Cartesian

Meditation—has been challenged and denied by several critics, including Schutz, Theunissen, and Waldenfels. Some others, such as Held, Aguirre, Landgrebe, Ströker, and Yamaguchi, have sought to reformulate Husserl's theory. The central issue has been to what extent his transcendental-philosophical point of view can be preserved along with the priority of a solipsistic position. Among earlier critics of Husserl, we have to count Heidegger, Scheler, and Sartre as well. This note is to remind the readers that this critical literature needs to be reviewed and evaluated, but I will postpone my own judgment on the issues involved until the end of the next chapter, that is, until I have been able to expound the formulation of the Fifth Cartesian Meditation.

Let me mention at this point that Husserl's use of the French "primordinal" has been criticized by Ströker, Held, and Orth all of whom prefer to retain "primordial." It is indeed difficult to identify the source of Husserl's use of "primordinal," and I prefer to leave the matter there. But the philosophical questions remain, and we cannot but return to them.

Some Ideas from the 1926–27 Lecture

The two-semester-long lecture course entitled "Introduction to Phenomenology," of which a complete manuscript is not preserved, serves, according to Kern, as a connecting link between the important lecture course of 1910–11 and Husserl's last work on the *Crisis*. Overall, this course leads us not in the direction of the *Cartesian Meditations*, but rather to a quite different path. Here I will present only some of the ideas from the group of materials used in this course, insofar as we can trace the path to the *Meditations*.

Text 25 introduces the topic of "inner-bodily-ness" (*innere Leiblichkeit*), which is but "the psychophysical" as it functions within "original experience." Every organ carries with it, in accordance with original experience, its kinesthesis, that is, its functioning "performance," a relative movement, an "I move myself." Thus, the touching hand has its own kinesthetic movement. To the entire lived body, especially to its outer surface, there belongs a field of touch. To the visual sense organ belongs the perceptual field as an ontic visual field in its closed unity. To hearing belongs the kinesthesis of the head, the "acoustic field."

The "practical body" is to be distinguished from the body functioning kinesthetically as "organ of perception." As practical, the body exercises its egological causality.

Text 27, dating from February 1927, asks the question that the Fifth Mediation focuses upon. I see a human body "there," to whom I ascribe an

unperceivable “inner,” through presentification. I perceive the similarity of that body to mine. The question is, how does this similarity work? Even if I originally experience an external body in the mode of orientation “there,” I still do not yet experience the “other,” for the other is another I with another body in which that I experiences touch, pressure, and so on. How, then, does the “similarity” of that body motivate my empathy?

Text 28 draws attention to the difference between “appresentation” of a “thing” and “appresentation” of a “human.” In the former case, the backside of a house, even if it is not presented, is “appresented.” In picture-consciousness, the pictured is “appresented” on the basis of the picture with which the pictured has a “similarity.” But the case of perceiving another human is very different from this when I speak to the other, look him in the eyes; I have his living consciousness in its presence, I say “I see him.” This is very different form the case of “appresentation” of the backside of a thing. The relation of a picture to the pictured is so different from that of the experienced and the empathized.

Text 29 develops this idea of “empathetic appresentation.” In the original sphere, the lived body is unique, and not an individual instance, like a thing, of a kind. But the body (*Körper*) is a thing. As a body, the lived body is of a kind. The external thing “there,” which is similar to my lived body, must, when perceived, present this body-thing, but by virtue of similarity to my *Leib-Körper*, “appresent” in specific “lived-body” feature (*Leiblichkeit*), a similar “innerness” to the externality of the body as a thing.

Experience of the other is not mere anticipatory, it fulfils itself continuously. Only, the fulfillment cannot be such as to amount to a perceptual apprehension of the other subjectivity.

If this were a case of usual appresentation based on similarity, that body “there” would be given to me as a lived body in its originality, and so as *my* lived body, a second one for me. But that is absurd. Hence, the apperception cannot be construed as being an effect of association.

The theories of “analogical inference” and “apperceptive supplementation” (proposed by Benno Erdmann) are equally false.[41]

One of the texts (*Beilage* LXII) brings out what a “static phenomenology” does. A static phenomenology gives an “intentional explication” of the given apperception of the other subject; it seeks to bring out what is already “contained” in perception of the “other human.”

This, however, does not seem to be the case with infants and other animals. In these cases, there is a problem of *interpretation*. The task is how to transform the indeterminate empathy of an infant into a determinate empathy.[42]

Shall we say that my concrete subjectivity carries within itself interpretations of many such concrete subjectivities each of which again carries similar interpretations within himself?[43]

Can we say that the representation of the external body there, similar to mine, awakens the interpretation "as though I were *there*"? I think of myself as being my body transformed appropriately to be in that spatial position. This representation would amount to ascribing to that bodily externality an inner significance, but only a "*quasi*-meaning," a *quasi*-lived body, and so on. In this "as though"-interpretation, the other is presented as a presentified modification of my ego, in the same way as the past is a modification of a present and has a certain commonality with the actually present. A new kind, an *alter* ego, appears within my original experience in the same way as a recollection of a past appears within the living present.

Empathy is an "appresentative intention" that receives its last fulfillment in the synthesis of my original self-experience with a self-experience of mine empathized into an other subject.[44] Here, as Husserl puts it, interpretation agrees with interpretation, and all these interpretations come together in a unity of an interpretative "total perception."[45] However, may we not ask: How are interpretations in the long run confirmed if not in my originary experience? I experience the other interpretatively as experiencing the same things that I do, but how is this interpretation confirmed? The system of interpretations must have its final point of confirmation in my specific self-experience. And yet I do not see how this works. Husserl at this point suggests that we may think of the most original genetic continuity of mother and infant, and also of the significance of the I-you-like in society.[46]

"Pairing"

Text 35, from February 1927, introduces the concept "pairing." The following points are put together in preparation for the lecture of February 22, 1927:

1. Perception of another human, with regard to his body as an external thing, is an original perception. But with regard to the other subjectivity, it is, to begin with, an empty presentification.
2. In this presentification, an original sphere of experience in a presentified actual present is constituted along with transcendences such as "the other's lived body" and "the surrounding world of things."
3. The (other's) lived body, in the other's original sphere oriented in other's null point, is identified with the external body experienced by me in my

original sphere. The things of the presentified surrounding world are identified with the things experienced in my original sphere.

4. The I that is presentified in the other lived body is *neither* a reduplication of my I (with my concrete original sphere) *nor* an I *that* differs from mine only in this that the same things (which I experience) are experienced by the other I in another aspect. The other I, as it is in its body, expresses itself in its bodily movements, has personality different from mine.
5. In the first "instituting" (*urstiftende*) perception of an other, we have the founding interpretation that presentifies the external body there as a lived body, with another null point of orientation with regard to the same world as originally experienced by me. This other I, at first quite indeterminate in the first interpretation, is gradually made determinate in progressively new indications and through further interpretations.
6. The task of clarifying the nature of this presentification and interpretation leads to the idea of "association" (as with all presentification). The content of every presentification refers back to the original experience of my ego, as its modification. The lived body as a thing there can be intuitively presented only in a relation to my lived body, in a relation of "coincidence" (*Deckung*). That lived body is different from mine, and yet as though my body is transformed into the other. When his hand touches something, that arouses in me the quasi-touch sensation in the field of my hand. This transformation is of my lived body into the "alter," into "another lived body." My body is "here" as an existent, but it is also "there" as presentified. The presentified presence is "coincident" with the actual presence. For example, my visual field coincides with the presentified visual field of the other. The same coincidence takes place when I live in a recollection in a recollected present. The presentified present is a modification of the actually present.
7. When two bodies, by their similarity, are associated within the context of actual perception, i.e., are perceived together, they form a "pair" (*Paarung*). A pair stands out as a unitary object. It is a subjective mode of uniting things. One of these two points to the other. There is a tendency to go over from the one to the other. A similar points to a similar. A pairing is a coincidence across distance (*eine Deckung in Distanz*).[47]

The two bodies—the other's and my lived body—have such different points of orientation (his is "there," mine is "here," my null point is different from his) that the two cannot be given from the same orientation. How, then, can the two form a phenomenal pairing? Two external bodies can form a pair, but how can one null-point-oriented lived body and another external

body form a unity of pairing, so that the former can motivate appresentation of the latter?

An Earlier Version of the Fifth Meditation on Intersubjectivity

In the winter of 1928–29, Husserl—after his retirement in Freiburg—gave a seminar entitled "Phenomenology of Empathy." There is no written manuscript for this last seminar of his life. He spoke freely. On February 23 and 25, 1929, he gave two lectures at the Sorbonne, entitled "Introduction to Transcendental Phenomenology." The *Pariser Vorträge*, appeared in French translation, after a lot of reworking, under the title *Meditations Cartesiénnes* in 1931. Between April 15 and May 15, 1931, the text of the Paris lectures was revised, especially with regard to the problem of intersubjectivity leading to the Fifth Meditation.

There was available, in his *Nachlass*, an earlier and shorter version of the Fifth Meditation that is not included in Husserliana volume XV, also edited by Kern. We will first follow this version before considering the final version of the Fifth Meditation. The earlier version was prepared between March and April 1929, about a year before the final version. We need to keep in mind what precisely Husserl has accomplished up to now, so that we can appreciate what new achievements can be credited to the Fifth Meditation.

Among the thoughts Husserl secured before the *Cartesian Meditations* were written, the following may be counted:

1. a clear understanding of the problem of the constitution of the transcendence of other subjects;
2. the role of empathy in presenting other subjects as fully transcendent realities;
3. the role of perception of similarity between my lived body and the other body;
4. I imagine my body to be "there" and the other body to be "here";
5. formation of the pair as a unitary structure that makes it possible for one to motivate the other;
6. the idea of interpretation and its confirmation in a system of interpretations; and
7. the all-important idea of the original sphere of my ownness within which the origin of transcendence of the other is being sought.

These ideas will be rearranged and restructured in the Fifth Meditation.

The Problem of Other Minds

The temptation to appropriate what Husserl is doing on this matter to the famous problem of other minds, so persistently dealt with by analytic philosophers up to three decades ago, is almost irresistible. However, in order not to be misled by such comparison, let me distinguish between several, three to begin with, problems of other minds. These problems, in a certain logical order, are as follows.

1. In the first place, there is the epistemological problem—"epistemological" in a narrow sense—"How do I know the other person's mind, that, for example, the person lying in front of me is in pain?"
2. Asking the foregoing question already presupposes that the body I see over there is not simply a painted doll or a wax figure but has a mind, an inner life of thoughts, feelings and desires as I have. Question no. 1 presupposes that question no. 2 has been resolved to one's satisfaction: in this sense the first problem presupposes the second. But likewise, the second presupposes a third, the most fundamental of the three, has been resolved.
3. The third, and the most fundamental, question is: Does the ascription of mind to the other make sense? Whereas the second is still an epistemological question, more general than the first one, the third is not an epistemological but a conceptual problem. Let me formulate this problem in another way, this time following Wittgenstein: if my concept of the mental has its origin from my own case, namely, by identifying mental states by looking within me, then the very concept of the mental would be ego-centric. In other words, my very concept of the mental would include the property of being mine in the same way, if the only red color I perceived were the color of roses (and I did not see red anywhere else), my concept of red would include the property of belonging to roses. In that case, ascribing minds to others would be not simply false, but conceptually meaningless. As a resolution of this problem, the Wittgensteinians have argued that the concept of the mental—like all concepts—must have its origin, not in my private language articulating my private experiences, but in a publicly available language with publicly available rules.

These three problems (of other minds) are stated in a certain logical order such that (3) is the most fundamental question, (1) and (2) are founded upon and presuppose a resolution of (3), (1) supposes that (2) has been solved.

Now, we ask, which one is Husserl's problem in the Fifth Cartesian Meditation?

Many expounders and critics of the Fifth Meditation give the impression that Husserl's concern was with (1) and (2). Some of Husserl's own formulations support that understanding. However, in claiming to provide a foundation for objectivity, that is, as a step in the transcendental argument he is advancing, his concern is rather with (3). He is concerned primarily with the constitution of the *sense* "other ego," and the constitution is sought to be shown in the intentional life of (my) ego. Irrespective of the question whether the question is well conceived or not, that precisely is Husserl's problem, and we will evaluate his success by asking whether he succeeds in solving that problem and not some other problem that other philosophers had in mind.

Now, some philosophers may ask the same question regarding the constitution of the concept of "other ego," but freed from the embedding of the idea of constitution in the intentional life of a solipsistic ego. They may well think that the two sides of the Husserlian problem are mutually inconsistent, that the concept of the "other ego" must be, like other concepts, incapable of having an egological genesis. The concept of intersubjectivity must be prior to all concepts, and thus the transcendental origin of all constitution. With such a move, one is departing from Husserlian transcendental philosophy. That may well be the right path, but we have not yet argued that Husserl's is misconceived. Let us first examine his solution, or the attempted solution.

The First Draft of the Fifth Meditation

Text 1 of the third of the intersubjectivity volumes is called the "first formulation of the Fifth Cartesian Meditation," dating back to March and April 1929. It begins with an exposition of the problem of experience of the other (*Fremderfahrung*), as opposed to the objection of solipsism. The problem is: How can the transcendental, reduced ego, from within the closed region of knowledge consisting of its transcendental givenness, reach (out) to the other egos? How is it that even after transcendental *epoché* I have not become *solus ipse* as long as I, as a phenomenologist, continue to practice self-interpretation of my own experiences? Expressed briefly, the problem is: How do I, from my absolute ego, arrive at, reach out to, the other ego? We have to study the explicit and implicit intentionalities in whom, on the basis of my transcendental ego, I constitute the other ego. The other ego announces and confirms itself. We have to determine in which intentionalities, in which syntheses, and in which motivations the *sense* "other ego" forms itself within me. Such experiences and their accomplishments themselves are transcendental facts in my phenomenological domain. The only way these can be uncovered is through questioning the *senses* "other being," "the other ego," and "the real other" from all sides.

Thus, the problem is the constitution of the sense "really existent other ego." Every sense that any being has, or can have, for me, arises, and can be clarified, from within my intentional life.

This transcendental theory of experience of the other is also, in its furthest reaches, a transcendental theory of the objective world, in the sense of its being "there for every one." Thus, it seems as though a transcendental theory of the genesis of the sense "other ego" is also a "universal history of sense" which radiating from within the reduced egological sphere reaches out to the entire objective world.

For this purpose, we begin with performing "a reduction to the transcendental sphere of my ownness" by abstracting from all predicates that originate from the other egos. As a result, I alone remain—the ego with what is specifically its, which belongs to its concrete being as a monad, that is, as a self-enclosed own-being. All intentionalities directed toward the other belong to this sphere of ownness, but *not* the synthetic accomplishments of these intentionalities, in the form of the actuality of the other ego for me. The experiences belong to my concrete ego, the other egos remain excluded.

The sense "other ego" refers back to my ego, the other is a mirroring of my ego, and is yet not really a mirror, is analogous to me and yet not analogous in the usual sense.[48] The second ego is not simply there, properly self-given, but is constituted with the sense "other ego." The sense "other" (*alter*) refers back to me. The question is, How can the ego, in its sphere of ownness, constitute the other?

Husserl therefore undertakes a description of this sphere of ownness. This sphere is isolated as a result of abstraction. As I direct my glance at myself, I find I am apodictically certain of my own streaming life, along with all its experiences including the experiences of others. However, the abstraction requires that such experiences of others do not exercise any constitutive role. Consequently, I do not find in it the nature as having being-for-every one. I only find my lived-body as the only object in which I prevail. I perceive one hand with another, perceive my hands with my eyes and my eyes by touching—such that my organs become objects, and objects become organs (as Husserl puts it). I thus have, within my own experience, a system of my lived bodily features being constituted, all of which possess the basic character of mineness. Within this perceptual self-givenness, I distinguish between my perceived present and an endless open horizon of past and future in the continuous modes of retention and protention. I also find, within this sphere, evidence of "I can" potentialities of living, having the character of an endless, open, universe of perception. Within this streaming life, I find constituted the object pole of the experienced, the transcendent objects given as index for endless potential

syntheses. These synthetic unities are inseparable from my living experiences and their potentialities. Thus, my concrete egological life contains a "world" for it and in it.

Now, Husserl adds,[49] to this ego belongs also the totality of experiences of other egos motivated within my sphere of ownness. We recognize that in them a new kind of transcendence comes into play and is constituted. If "experience" means "originary consciousness," the experience of the other ego as being there bodily, is *not yet originary, "primordinal" experience*. I experience the other as himself primordinally experiencing; *I do not experience his ego and his experiences*, his perceptives on things exactly as they are given in his experiences.[50] The other ego's "ownness" is a priori not directly experienceable by me, it is appresented in quite another manner. If it became a moment of my experiences, then the other would not any longer be an other.

It is now that we understand the genuine and full significance of a theory of empathy. How, within my primordinal, absolutely closed sphere of ownness, could my experiences of empathy appear with their *sense* of a higher-stratum of intentionality? The other means *the other I, alter ego*. The *sense* "I" arises originally from within myself. And yet what is appresented within the sphere of this original I is the sense "alter ego." How is that possible?

The motivation for this new sort of appresentation lies in the appearance, within my experience, of a new kind of thing, the other's body (*Körper*) being understood as the other's lived body (*Leib*). My body is experienced by me as animated by my specific corporeality, as carrying the null point for my specific orientation on the world around me. The other body appearing "there" is interpreted by me as being the null point of a primordinal experience of the world for an ego and his life of consciousness. This apprehension is a sort of presentification, not an actual presence. And, to be sure, it is not an act of thinking, not an inference based on analogy. How is this transfer of meaning possible?

The ego and the other, by virtue of their perceived similarity, constitute a "pair," an appearing pair given together. We have to trace out exactly the line of motivation leading to the apprehension of the other in a sort of secondary originality.

The other ego is both transcendent and yet a modification of my own ego, indeed experienced as such a modification in the same way as the past, though transcending the present, is an intentional modification of the presentation that is past. This explains how my own ego and the other egos, in their open multiplicity, are internally, that is, in the constitution of their meanings, interrelated. It is thus that transcendental subjectivity is the primordinal monad, which intentionally implicates other monads. As experiencing an objective world, the transcendental ego must necessarily imply intersubjectivity.

Any *real* connection between my ego and the other egos is ruled out, but an intentional connection between the monads is presupposed by objective nature. Objective Nature is not possible without there being a psychophysical being in it, and the first such being, in the order of constitution, is the other. It is from the other that I derive the sense "human."

In the order of constitution, through acts or social acts, social communities are built up, and also, along with them, personalities of higher order.

As a result, the appearance of solipsism vanishes in spite of the validity of the proposition "whatever is for me, can derive its meanings from I myself, from the sphere of consciousness of my ego."

Let me move on to Text 5, dating from 1930, in which Husserl reflects on the problem of intersubjectivity in the *Cartesian Meditations*, especially in connection with the transcendental reduction. In the *Cartesian Meditations* it is held that the transcendental *epoché* makes transcendental reduction possible.[51] Husserl now asks, What precisely is rescued? He recognizes that there is an equivocation here. When it is said that the *epoché* renders accessible the realm of transcendental experience, the word "transcendental" may designate either of two things: (1) the subject pole of transcendental experiences and acts, of the entire concrete life of the I, and (b) the *other* ego, which can be experienced and known from within the concrete life of the ego. Here is a distinction to be recognized and thought purely formally, the distinction between *two* layers of transcendental experience within my concrete ego. In the *epoché*, I bracket or suspend, put out of operation, the general thesis of the certainty of the being of the world. I begin with this "I can put out of operation" and the "I am," I begin with my being and my life but I still have to ask, Is that *epoché* as a total withholding of the particular certainties belonging to the world possible, can such a total *epoché* be carried out? If this is possible, I can ask, what still remains thinkable and experienceable?

Within the *epoché*, Husserl now distinguishes the concrete life of the ego and the intersubjective experience, the primordinal and what is not, for my ego, primordinal. In the *Cartesian Mediations*, Husserl had not drawn attention to temporality, so he now distinguishes between two levels of temporality. The primary level of temporality is that in which the unity of my concrete life is constituted, and the founded temporality through which the compresence of the other monads with mine is constituted. Thus, there is the streaming self-presence of each monad, and, founded on it, the co-presence, the co-temporalities, of the others.

Husserl also proceeds to distinguish between—something he had not done in the Fifth Meditation—the actually transcendental—phenomenolgizing subjectivity of the ego-monad and the transcendental subjectivity *simpliciter*.

The phenomenolgizing subjectivity—which is evidently the reflecting subjectivity—was not phenomenolgizing earlier but was still the transcendental subjectivity *simpliciter*. The other egos being experienced, within my transcendental subjectivity, are not—though occasionally may be—phenomenologizing. Thus transcendental subjectivity *simpliciter*, which is also intersubjective, contains within itself the transcendental phenomenolgizing subjectivity. Within this concrete monadological life, the *sense* of the world is constituted.

We must then distinguish between (a) the world in the natural attitude in which I and everyone else live in the anonymity of the transcendental (assuming that no one has performed the *epoché*) and (b) *a transcendentally awakened humanity, which as thematized, in reflection, constitutes the anonymously constituted world of the natural attitude*.[52]

My primordinal life and the concrete intersubjectivity are, in such an intimate manner, intentionally interpenetrating (although there is no real interconnection) that my consciousness is conscious of the other ego, and through this latter consciousness of the other egos, turns back, in reflection, upon itself. Thus, my consciousness is involved in a circular process of turning back upon itself through the others being experienced through its own experiences.[53]

My transcendental life is thus multilayered. At its most fundamental level, it is the stratum of primordinality, of the first concretion of immediate intentionality. Founded on this in the mediacy of the concrete co-presence of other egos—involving a mediation that, Husserl tells us, is neither the mere symbolic indication nor mere presentification that is possible in the case of "one's own" experiences.

We can now turn to the argument of the Fifth Cartesian Meditation.

9

The Fifth Meditation and After

Now that we have followed the development of Husserl's thought about intersubjectivity, we can turn to the Fifth Meditation, which contains the classic and famous statement of his view. Supporters and opponents alike have focused on this account, and those who read the Fifth Meditation alone for the first time find it difficult to grasp the sense of all that Husserl was doing. Now that we have met with each component of his account separately as it developed, we need to look at the Meditation to see how they are knit together.[1]

§§ 40–41 of the Fourth Meditation lay down the method. Transcendental phenomenology is concerned with constitution (static or genetic)[2] of sense. All sense is constituted in the intentional life of the ego, the meditating ego's own life. Phenomenology then becomes the self-explication by the transcendental ego of his own life of consciousness with all its explicit and implicit intentionalities, so as to exhibit how the different transcendences—other egos and objective nature, among them—are constituted, in a certain structural hierarchy, in that life.

§ 42 takes up the objection that phenomenology, as so explained, must be solipsistic, inasmuch as the reflecting ego who undertakes to explicate his own consciousness is—as a result of the *epoché*—already a solipsistic ego. This objection is misguided. The ego contains within its life evidences and

verifications, in its intentionalities, of the transcendent being of the other egos, which Husserl demonstrates later.

In § 43 Husserl points out that the other ego is experienced in intentional experiences that have their noematic correlates, which are the transcendental clues. Some of these are: the other ego is experienced as

(i) psychically governing in his experience;
(ii) as being "in" the world as a psychophysical object;
(iii) as subject for this world, as experiencing the same world that I also experience.

Pursuing these noematic aspects as transcendental clues, a theory of experiencing the other ego will also become a theory of the objective world. This theory of experiencing the other will be a theory of empathy.

§ 44 carries out the first step in the development of this theory, which is to introduce and execute a new reduction. The experiences of the (meditating) transcendental ego, or I, have to be further reduced to the sphere of my ownness. This is accomplished by excluding, removing, or abstracting from all predicates or meanings that derive from or relate to other subjects. We are left with the concrete monad I-myself: I alone remain. After this new reduction, I am no more to be interpreted as this-man belonging to the world. Rather, I am left with a part, an inner core, of my total field of experience of the world. To the sphere of my ownness will belong all my intentional experiences, including my intentional experiences of the other egos but not their constituted meanings, that is, the senses "objective beings," "other egos," and so on. We will abstract from all such meanings. Ricoeur has drawn attention to how, with this reduction, Husserl transforms an objection (suggested in § 41) to a step in his argument[3]—a step that consists in "setting up" a methodological solipsism.

It is worth focusing on the nature of this step that Husserl is taking. There are thinkers who think they have solved the problem of other selves (subjects, egos, etc.) by inserting being-with-others (being member of a community, etc.) into the very ontological structure of an ego, subject, self, or person. What is really the case is that for these thinkers there is no *problem* of *alter ego*. What one may ask for, however, is that one solve this *problem*, but one can do so first by posing a problem. Husserl both poses a problem and then offers a solution. A methodological solipsism is set up, the problem is formulated at its utmost difficulty, and then he offers a solution. He is far from being a solipsist; he is not out to prove the existence of other egos, he knows there are other egos outside his own, but he wants to find, from within his solipsistic sphere, motivations for experiencing—not to be sure, inferring—other egos that radically transcend his sphere of ownness.

In § 45, Husserl undertakes an explication, which is a reflective self-explication, of what I find in this sphere of my ownness, which stands before me after the new transcendental reduction. The first positive feature that Husserl isolates is my immanent temporality. Along with this, there comes to light an open infiniteness of my existence as a stream. This self-explication that I find goes on in my living present, uncovering my past through recollection and my future through expectations. I find myself living in this stream as an identical ego with its structural forms of temporality, forms that I can intuit as a priori. The formal laws that I discover are discovered to be apodictic.

In this stream of experience belonging to my sphere of ownness I find those constituted unities that are inseparable from the original process itself.[4] Such constituted unities are: sensory data, my habitualities, which become my abiding convictions, and also "transcendental objects" as unities of manifold of sensuous appearances.[5] These objects, as unities of appearances, transcend, but are inseparable from, the experiences belonging to my stream of experience.

The reduced ego thus has a whole universe of its own, within the sphere of its ownness, in my full concreteness, as this monad. This universe Husserl calls "primordial transcendencies" (§ 48). Founded on these primordial transcendencies is the objective world, whose constitution requires a different sort of intentionality, which takes me outside my own being. How can something totally alien be intended within the ownness of my experience?

Now we must precisely understand Husserl's thought movement. Prior to the new reduction, we can recognize the fact that we experience something alien, the other ego. After the reduction to the sphere of my ownness, these experiences are bracketed. As a result, he has discovered, within this ownness sphere, a world of primordial transcendency, as a part of my concrete being. We have now to understand how the next level of transcendency is constituted, yielding the objective world, within my experience. Husserl adds that this "how" yields a static analysis, but not a genetic constitution in time, since the objective world is always there for me.[6] So, he asks, how is the sense "objective world" constituted within the sphere of my ownness? The focus is on the sorts of meanings in the precise order needed that must be conferred so that the objective world, as a transcendency of the higher order, may be constituted for me.

§ 49 brings out this order of sense-constitution. The order consists of the following levels:

(1) The primary transcendencies already spoken about will be interpreted as appearances of an objective world as the same world *for everyone*, that is, for me and *the other egos*, all of whom at the same time belong to this world.

(2) This implies that the sense "other ego" is already constituted.
(3) As belonging to the same world, the egos, along with my ego, form a community of egos.
(4) This community of egos, through its *communalized intentionality*, constitutes the one identical world.
(5) In this world, each ego acquires the sense "human" as a worldly object.
(6) The "communalized intentionality" spoken of under (4) makes possible a transcendental *we*, with its own intersubjective sphere of ownness.
(7) This transcendental intersubjectivity is a system of *infinitely open and harmonious experiences* of the constituent egos.
(8) With this harmonious system, the identical objective world belongs as a functioning *Idea*, or, what is the same, as an ideal correlate.

This is the train of thought Husserl will follow leading to a version of transcendental Idealism.

We still have to follow these steps as they are taken in the Fifth Meditation, especially step (2). This is done in §§ 50–54. First, the other ego is grasped in an analogical appresentation, an idea that preserves two necessary components to serve the purpose. These two components, according to Ricoeur,[7] are: respect for otherness of the other and, at the same time, grounding this experience in the primordial experience of my reduced ego.

We have already noted that Husserl rejects the idea of analogical inference of the other, and would rather have analogical apperception; the analogy operates on the basis of the presented body (of the other), first as the *Körper* similar to my own, which is experienced both as *Körper* and as *Leib*. Only his body is presented in my experience—neither his ego nor his experience is presented. They both rather are appresented, and we are following the process of how precisely. But the other's body, although presented, is presented somewhat mediately, unlike my own lived body. This mediacy operates through the presented affinity of his body-*Körper* to mine. This presented similarity makes it possible that the sense "Leib" ("lived body," "animal organism") is transferred from my case to the other. Hence, my grasping of the other is an analogical apperception, not a perceptual grasping.

This kind of transfer of meaning takes place within my experience; whenever a meaning has been originarily instituted in my experience, a new object that is like the already presented one acquires that meaning by a transfer of meaning by virtue of similarity to the latter.

When a child has acquired the sense "scissors" in connection with a given thing in his experience, he later on perceives similar things *as* scissors (§ 51).

In such cases, the two things become a pair. In our case under consideration, two or more similar things form a pair (or a plurality). There is passive synthesis between the two that takes place as a result of association. Between members of such a pair, there is an intentional overreaching; the objective sense of one affects the presentation of the other. As a result, there occurs a mutual transfer of sense, which does not, however, cancel the consciousness of their difference.

Now, within the sphere of my ownness, my ego ("I") and my lived body are prominently present. "I" has the sense "ego," my lived body has the sense "animal organism." A new object appears within this sphere, very similar to my body. My body and the new object form a pair, resulting in a transfer of sense. I apperceive the other body as an animal organism. That animal organism is not presented as mine, for were it so I would have experienced it originarily, which I do not. So I analogically apperceive that body as another's animal organism. My originarily constituted sense "ego" is also transferred to the other. That is another ego, *not another me*.

Although this "other ego" is an intentional modification of the sense "my ego," it completely transcends me. For Husserl's thinking, this situation is much like the way my remembered past is an intentional modification of my living present, and yet transcends the present. This similarity establishes a link between the phenomenology of time-consciousness and the phenomenology of intersubjectivity.

Although an intentional modification of "my ego," the other ego is not simply a duplicate of mine. He can have modes of appearance of things around him, similar to, but not identical with, the appearances I have. I can go over "there" and have appearances like he has now. He can then move to my position now, that is, to the "here." The possibility of this exchange of points of orientation is a part of my experience of the other (§§ 53–54).

It is also a part of the sense constituted in experiencing another ego, that I, the meditating ego, and he, the other ego, experience the same objective nature that contains both my body and his—although the systems of appearances, mine and his, are not identical, but similar when we can exchange our respective points of orientation. The commonness of the world perceived by the I and the other ego, to which also they both, as animal organisms, belong, was earlier established by Husserl in his 1921 text written in St. Märgen,[8] where he proved that the constitution of a common world is a condition of this possibility of empathetic relation among or empathetic experience of each other. That proof is now supplemented by an analysis of the concept "identity" in § 55.

The thesis: Nature constituted in me is identical with the Nature constituted by some one else. The identity is synthetic. It presupposes an identifying

synthesis in the consciousness of "the same." Husserl compares the present case to two others: identification of an experience now presentified with one that is no more and saying, "I can always do this again and again." A related case is this identity of an ideal entity—a proposition or a numerical structure or a proof—to which I can return over and over again as "the same." In each case, a synthetic connection is established between what is constituted in my sphere of ownness, "objective nature," and what is constituted (also within my experience) as being constituted by the other ego (his "objective Nature").

But this idea leads to the idea of a higher order of intermonadic community. There is, on the one hand, a real separation of my psychophysical being from that of the other monads, manifested in spatial separation: I am "here," the other is "there." But this real separation goes together with an intentional "overreaching," so that there is an intentional communion of my ego with other egos, making possible an actual community (§ 56).

This sociality, Husserl affirms, characterizes each human, not to speak of brute animals, as ever a solitary Robinson Crusoe. A mutual being each for an other belongs to each one.

What is "community" at a constituted level of worldly phenomena is "transcendental intersubjectivity" at the constituting level, that is, intermonadic transcendentality.

Every monad as a transcendental ego with its own sphere of ownness is *also* a human with his own mental life, intentional acts performing constituting functions. As a result, to transcendental phenomenological analysis of the constitution of the objective world, there runs parallel a purely psychological-phenomenological analysis of constitution. We also begin to see, in this theory of intersubjectivity, the real basis of Husserl's transcendental idealism.

(1) The nature of social acts, social communalizations, leading to personalities of a higher order.
(2) Constitution of the cultural world; difference (i) between nature and cultural world, and (ii) between understanding of the two. Actual world as historical and as the concrete life-world.
(3) The law of oriented constitution, as applied to different layers of constitution. In each layer, the primordial functions as the point of orientation. Thus, my living present, my animal organism, my psychophysical being are such successive points of orientation. In the cultural world, my culture and I function as the zero point of orientation.
(4) The Idea of the a priori of constitution and an a priori ontology of the real world—all these a priori structures have to be understood from the self-experience of transcendental subjectivity (§ 59).

(5) The problem of *genetic* sense—explication—the relation of such genetic phenomenology to developmental intentional psychology. The process by which a child builds up his idea of the world must have to be correlated to the reflective delineation of the steps of constitution of the world (§ 61)
(6) The genetic problem of birth and death and the generative nexus of psychophysical being (§ 61). Here are also a whole set of fundamental and ultimate problems Husserl lists: the accidental facticity of the worldly things, the problems of death, fate and the practical question of the possibility of a genuine human life, the problem of the meaning of history, which phenomenology cannot avoid. Such are the ethical and religious problems. Such questions, if pursued along a strictly transcendental phenomenological method, would lead to a renewal of metaphysics and of true philosophy.

The Fifth Meditation in the Eyes of Husserl's Critics

Husserl's critics here fall into two groups: those who take a standpoint very different from Husserl's and those who adopt the same points of view but are nevertheless critical of some steps in his argument. The latter may be called the immanent critics.

Husserl's transcendental-egological point of view with regard to the problem of other egos has been radically opposed by those who prefer a dialogical standpoint, best represented in Michael Theunissen's *Der Andere*[9] and in the writings of Waldenfels.[10] Among "immanent" critics, we may single out Held, Orth, Aguirre, Ströker, and Yamaguchi, all of whom try to save Husserl's transcendental-philosophical theory of intersubjectivity from its solipsistic consequences.

But before briefly reviewing these lines of criticism, we should perhaps recall the Husserl critics of the previous generation, to whom belong Heidegger and Sartre in the first place, Merleau-Ponty, Gurwitsch, Schutz, and Levinas in the next. These are critics of Husserl's concept of the transcendental ego, and want to replace it, in order to avoid its solipsistic consequences, by either the *Dasein* to whose ontological structure belongs being-with-others or the field of consciousness, more original than the egological consciousness, a product of reflection. Neither Heidegger nor Sartre understands Husserl's deep idea of transcendental constitution, nor were they aware of Husserl's continuing attempts to overcome solipsism. Gurwitsch understands the theory of constitution but denies the idea of a transcendental ego. Schutz never denied Husserl's theory of the ego but gradually came to suspect his entire theory of intersubjectivity as a "desperate attempt to save transcendental

phenomenology."[11] The case of both Gurwitsch and Schutz only shows that one cannot understand the true motivation of transcendental phenomenology with regard to a theory of constitution of the other ego from a sociological perspective.

The dialogical theories of Theunissen and Waldenfels insist on the co-primacy of the "I" and the "you." They do not ask, How is a dialogue possible? Besides, what the dialogue and the sociological perspectives establish is the equiprimordiality of the *mundane* ego and the *mundane* non-ego. What, on the other hand, Husserl's transcendental phenomenology depends upon is the thesis of the primacy of the transcendental *ur-ego*. The two positions are incompatible only if the ur-ego is identified with the mundane I, this human that I am. But such an identification is mistaken. I, as this human, is as much constituted as you, the human with whom I am in dialogue.

Husserl's concept of the sphere of one's ownness, the primordial (or primordinal) sphere has come in for criticism. However, these criticisms are based upon failure to distinguish between two senses of primordinality. Of course, the sphere excludes all other egos and whatever presupposes them. But, taken affirmatively, the sphere may be characterized as the sphere of utmost conceivable originality. The other cannot be thought of as given originarily in my consciousness. Taken in this sense, the sphere of ownness does include (my) empathetic consciousness (of the other); what is excluded is the noematic correlate of such experience. The sphere of ownness, taken in this sense, is not solipsistic. But, at the same time, some accounts suggest that the primordial sphere is a solipsistic sphere from which are excluded not only the noematic correlates of (my) experiences of the other but also those experiences themselves.[12] Iso Kern quotes a text, written soon after the *Cartesian Meditations*, in which Husserl asserts that "the solipsistically reduced world is not to be confused with the primordial world."[13]

The critics never make it clear why they think that Husserl's account remains committed to solipsism, when it is precisely by empathy that I experience the other as a wholly transcendent other. The fact that he calls the other an *alter* ego has led deep thinkers like Levinas to question if Husserl really appreciated the radical otherness of the other. He understands the other as like himself, as is evinced by his use of "analogy"; to understand the other in this way is to fail to appreciate the other's radical difference from me. To think of all others as homogenous, as like each other, is to indulge in the sort of metaphysics, which leads to totalitarianism and violence.[14] The other is not like me. He is not a possible intentional object. He is cognitively incomprehensible to me.

This radical notion of alterity is more than what is needed for preserving and respecting the other's transcendence. Some likeness of the other with

me is not that ruinous of freedom and alterity. The other is another infinite abyss like me. Similarity in this respect is not sameness. Sympathy and recognition require *different* and yet similar ego-subjects. In this regard, Derrida's defense of Husserl as against Levinas's "hyperbolic" critique is well justified.[15] Let us recall that Husserl never allows that the other can be given to me in an original way, only ineluctably mediately through analogical appresentation. This much of otherness is all that is needed of the possibility of a genuine ethical attitude toward the other.

Several commentators have drawn attention to the reciprocal and co-original constitutive performance of I and the other. This co-constitution-cum-reciprocity is emphasized by Elizabeth Ströker.[16] The idea of pairing may be used to substantiate this.[17] Klaus Held answers Husserl's critics by using the method of genetic analysis in terms of the temporality of constitution.[18]

Texts from 1930

Returning to the topic of experiencing the other, in Text 6 Husserl asks: When I perceive a human M, how do I come to experience his inner mental life and his psychophysical life? When I perceive M, I see him as seeing a house, the same house I am also seeing but from another position and another side. As I say this, what is in the strict sense being perceived by me about M?

I not only see his body but also his bodiliness (*Körperlichkeit*), his position, his eyes, his gestures of the face, and so on. I experience the bodily expression as expressions of a mental life, as carrying mental significance. I apprehend the meaningfulness, as I do in the case of his words. This understanding is not merely an annex to my perception of M's body, it is my perception of M. In the ordinary meaning of perception, I must say I perceive M. The object of perception, when it is perceived, is given as immediately evident, as self-present, originarily. I perceive humans. At the same time, I must notice that the mental life of M is given to me merely as "meaning," merely "bedeutungsmäßig," and so in no way is being properly perceived. Can the mental ever be in the strict sense perceived? Yes, I do, in the strict sense, perceive it in my own case,[19] but not—to be sure—in the case of an other. However, even the other's mental life I can render intuitive, not perceptually, but through intuitive presentification. I do not generally do this. In addition, any such presentification presupposes a prior nonintuitive understanding of meaning, as in the case of every appresentation.

My understanding of the other is confirmed or fulfilled by my experience of the other's lived body in its different natural properties. The latter experience is not originary. Here originary and nonoriginary are mixed up in apprehension of

meanings. There is fulfillment for the actual existence of the mental life that the bodily expressions mean, but this does not amount to originary and authentic perception.

On Husserl's theory, experience of the other is fulfilled in two strata.[20] The lower stratum is the "process and the horizon of experiencing the merely bodily perception," followed by—and this is the next stratum—the "apperception" which is a continuous appresentation. The first stratum, i.e., perception of the body, is not separate but only an abstractively separable layer in the total perception of the other. The two strata take hold of each other (*ineinandergreifen*).

One nevertheless must ask, How is the claim to apprehend the mental life of the other fulfilled or confirmed, if the mental is always emptily indicated or emptily appresented? How far can an empty understanding of the other as emptily posited, as presentified, reach on the basis of proper perception of the body? Do we not need at some stage an intuitive presentification, an empathetic understanding?

The case is similar to the case of a recollecting perception, which occurs when I return to a town after an absence of many years and find that although a lot has changed, some old streets and houses are the same. As I see these streets and houses, perception and recollection run into each other, old memories come back; in between I perceive things that are present. This happened to me as I returned to Göttingen after many years away.

According to Husserl, experience of the other has two kinds of fulfillment, which are also simultaneously stages of fulfillment. In the first, intuition remains suppressed, in the second, it arises in addition to the empty understanding. First, I experience the other's body as carrying a layer of meanings and as related to his environing world toward which it is oriented. I experience the other's body as having the significance of an analogue of my own. Built upon this is a higher stratum of meaning of a still undetermined ego. In this higher stratum, the meanings are in need of an actual confirmation.

Compare with the case of hearing and understanding a linguistic expression. I have a perception, i.e., hearing of the words, of the sentence as a meaningful expression. However, when the perception is not veridical, I find that the partial meanings do not coalesce into a unity of meanings, I cannot perform the judgment as a unitary meaning, and the unitary meaning cannot be made evident, so the truth does not become evident. Intuition will play the role of fulfillment, of determining the meaning into a definite unity and then as an actuality. The same situation may arise with regard to intersubjectivity.

Thus, there is always a two-tiered experience of the other: first, a perception of the merely physical expression as indicating a meaning, and then a more

complete self-having (*selbsthabende*) and self-exhibiting (*selbstausweisende*) fulfillment through appresentation. Husserl proposes here a radical critique of behaviorism,[21] which fails to take into account this intuition of the mental or the spiritual as laid down above, and restricts itself only to the first layer of perceiving the bodily expressions.

In another text from the same year, 1930, Husserl proposes to return from the ontic-noematic direction to the noetic, and focuses upon the transcendental, post-*epoché* stream of consciousness of the transcendental ego. Within this stream, there is a sphere of what is originally given. The world-phenomenon, as a transcendentally reduced phenomenon, finds its place within this originally given sphere of my transcendental stream; so also does the other ego as a transcendental phenomenon. Now, considered again transcendentally as the now in my transcendental stream, I am the only available transcendental ego. What is given to me as the transcendental ego, is, for one thing, the world-phenomenon, and, for another, insofar as I perform noetic reflection, the original sphere of constitutive temporalization, the stream of my modes of consciousness and the modes of ego activities in which everything mundane is constituted. This transcendental constituting life of the transcendental ego, in which the world as he is conscious-of is constituted as much as, in subsequent reflection, this constituting life itself is being constituted for the ego as his transcendental life, is the last concrete field in which everything as "being" is included. This is the absolutely concrete noetic life. Reduction to this primordial stratum yields the most basic layer of the transcendental world-phenomenon.

To it belong the intended meant (*vermeinten*) others, the experiences of others as intended (i.e., as *Vermeintheiten*) in my experiences, but not the others themselves in their own being.[22] The other is not merely a being-sense (*Seinssinn*) that I have formed in my constitutive accomplishment. The egological sphere is the sphere that is accessible to transcendental (reflective) perception and for theorization. I am the theorizing ego, a theory is a theory for me and arises from me, it has no objectivity—or, as Husserl puts it here, "no address in a human community such as I am a human, making positive science, have."[23] This transcendental egology is "the first phenomenology," it is consciously solipsistic, the fundamental layer comprehending all my philosophy so-called.[24]

The transcendental problem is: How does the world as having its own being acquire the sense of being and of validity for me? Which accomplishments of my consciousness are responsible for this sense of being and of validity? Likewise—and this problem leads to the further transcendental problem—how for me are there transcendental other egos having their own being and so-being (*Sosein*), i.e., for me as transcendental ego?[25] For the latter to be possible, I must be able to perform some act of consciousness, which "transcendentally"

goes beyond my transcendental life (*ein über mich Hinausmeinen*)."[26] This is the experience (of) empathy, as "transcendentally purified" and therefore as belonging to my transcendental life.

In various texts belonging to 1930, Husserl continues to clarify, further explain, describe, and elucidate this primordial reduction, but he continues to reaffirm (as in Text 9) that the other humans belong to the perceived world, but not to (my) primordial sphere.[27] They are not primordially presented but rather appresented to me.

It is at this point, in Text 9, that a striking movement occurs. I appresent not only the others but also their primordial spheres, and also appresent a synthesis of my primordial sphere with their primordial spheres, through which an intersubjective manifold of, e.g., thing-appearances[28] comes to be constituted.

These primordial spheres—or the monads—do not remain merely externally connected side by side. The other is experienced also as understanding me, my body appears to him as expression of my primordial being, my ego appears to me as ego of my world. How is this reciprocal constitution possible?

The Ideas of "Normality" and "Abnormality"

In January 1931, a new set of concepts appears in the manuscripts. Text 10 bears the title "The World of the Normal and the Problem of the Participation of Anomalies in the Constitution of the World."

Let us follow the constitution of the objective, in a sense finished, world in which I, as a human, find myself. It is constituted in the sphere of my "primordial ownness." However, the first step in this constitutional process is the experience of an other ego as a co-subject—again such experience taken in its transcendental sense, as belonging to my primordial sphere. Husserl calls this "primordial empathy," and the other experience "primordial other."[29] By the same process I can speak of more "others" in my perceptual field. I can now separate what I alone bring to the constitution of the world and what the others do. An other that is perceived contributes a layer of valid meaning to the world I find around me. What the first two of us—I and the "other"—constitute is further supplemented by the third ego, the second "other." In this way, meaningfulness of the others for me and my meaningfulness for others go into the building up of the world.

A presupposition of all this is that I have regarded the others as "normal," and hence have abstracted from the "anomalous" subjects belonging to the world, and also abstracted from the anomalous segments of the lives of normal persons. It is this sort of thinking that leads Husserl to his present topic.

In the structure of the constitution of mankind as mankind for me and their surrounding world—a constitution that is now a historical genesis[30]—every new stage defines a higher level of normality and correlatively a normal experienced world—thus anticipating higher and higher layers of normality.

From two egos (I and the other), one ascends to the many, and thus to an open endless world, such that the constitution of the community goes through the immediately experienced other to the other of the other, so that a process of iteration works itself out through mediations. Again something new occurs with the constitution of an open endless generation, and therewith of birth and death—whereby we come to have a more concrete, generationally formed temporalization and a historical surrounding world. As a result, the surrounding world of a normal human belonging to a historical community itself becomes historical.

This world may be extended to include another historical totality, a foreign, totally foreign—and in this sense abnormal—mankind having its own abnormal surrounding world (e.g., Indian and Chinese worlds, if European mankind is the normal one).[31]

The normal person is definable, to begin with, as an idealization of the mature, and thereby in another sense normal, human being. What the mature person regards as the style of the world-process is how it actually is—the mature, that is to say, among humans like me. These mature persons, through iterable mediated similarities, constitute a cultural world, e.g., the European cultural world. This cultural world, itself historical, changes form age to age, through which there is constituted a historical substance each having a universal style like the European—from the olden days up to modern times.

The normal human being is normal as belonging to a normal society.[32]

There are various forms and layers of normality that belong to various layers of the constituted world. And a normal world, at the same time, contains anomalies. Every normal subject is on occasion an anomalous deviation from his normal experience: he experiences, in his world, humans who are abnormal and animals who in their own way may be regarded as normal but also others who exhibit abnormality. Every abnormality is considered as a deviation permissible within the normally constituted world.

Further Revisions of the Cartesian Meditations

Early in 1931, Husserl gave his assistant Eugen Fink a copy of his revised version of the *Cartesian Meditations* for the German edition. Texts 12–14 appear to belong to this version. The texts, in manuscript, are marked by

Husserl in his own handwriting, "Fink." Eventually, Fink will draft a Sixth Meditation, to which we will turn later. For the present, let us look at this group of texts.

Beginning with the constitution of nature and objects in nature, Husserl asks about the way these objects are in my primordial egological life. They are there only as intentional correlates, i.e., as meanings conferred by my meaning-giving acts. They nevertheless have a sort of transcendence in relation to my sphere of immanence.

Quite another kind of transcendence belongs to the other who is appresented by me as having this being for himself. Objects in nature are constituted in me; they are meaning-structures and, in that sense, are ideal formations. The other is not constituted as an entity that exists in me but is appresented as the one who is an ego, an I, for himself. The other's transcendence is of a quite different sort. So also I for him. There is thus, so Husserl tells us, an inseparable being for one another. I, as I am for myself, am inseparable from the other, and vice versa. Each one is for himself, and yet also simultaneously for the other. This being-for-one-another belongs to each ego. It is not a simple powerless mirroring (*kraftlose Spiegelung*). Each one intentionally comprehends (*umgreift*) the others, and carries the latter within it in a sort of mediated intentionality or intentional mediateness.[33]

My primordiality bears within it the other's primordiality, the latter again his other's primordiality. Through such interpenetration, intersubjective constitution of one unitary connected stream of consciousness is possible.[34]

Furthermore, just as the streaming present of the ego *implies* the past, and also the future as predelineated, so—one can say—the horizon of the present implies the world as phenomenon, at first the present world as phenomenon, and then the latter's temporal horizon. Thus, explicating the temporal horizon of (my ego's) present, I am led to the other egos and their horizons. To all these egos belongs an apodictically universal structure, an egological intersubjectivity. We find that the absolute totality of all monads has being in the form of being-for-itself and being-for-one-another. Only this totality has absolute reality.

In another text, Husserl focuses on our experience of the world as a finite set of familiar and unfamiliar entities, but (a) always having a typical style and (b) as infinitely extensible beyond our present experience to ever-new objects. The constitution of the sense of the world as an endless process leads to what Husserl now calls "generative intersubjectivity."[35] My life and its temporalization proceed under continuous presumptions, which again intentionally contain within themselves other presumptions—that, e.g., I have parents, my parents had their parents, etc., each of them had his world-experience with

the same style but different contents. This "etc." belongs to the horizon of my presumptive thinking. Explicating these, I discover the living absolute being, as transcendental and as intentionally constituting both "I" and the "others," and the world. The world that I have inherited, and that is always an inheritance (*Erwerb*), is not a rigid, fixed entity but a streaming life always rushing ahead, in whom meanings are constituted as I, as other egos, as the world.

Husserl, in these reflections, is obviously reaching for an original description of the experience from which the distinctions between I, non-I, and world emerge. It is not clear, however, whether this originary unitary experience is itself an *ur-ego* or simply a streaming, flowing life prior to the constitution of the meanings I and other ego. One of these alternatives would lead Husserl toward Fichte, the other toward a new sort of monism. The order of constitution appears to be as follows, represented in the following (note that the arrow points from the *constituting* to the *constituted*): I → my primordial world—being-for-me-of-the-others → their primordial worlds → the identical world as being-for-me, and as presented in my and their primordial worlds → the human world as the field for social goals → the possibility of tracing the generative constitution of this world → constitution of a *Life-world*, of generations built one upon another, with a common historical tradition, as a historical cultural world.

Further, within this life world there are constituted stratifications of the home-world (arising from generations), and, on occasion, the foreign, the stranger, who enters into the home-world.

The Life-world is finite but contains the possibility of transcending this finiteness. Just as a transcendental ego constitutes a transcendental other, so as a member of my home-world I appresent a stranger (who has his own home-world). In other words, as the ego is to other egos, (my) home-world is to other home-worlds. The humanized surrounding world of a home world is a cultural territory (*Kulturterritorium*), which is surrounded by nature, which is progressively humanized by what is not quite a territory.

As to the reflecting ego, I am the place in which these constitutive accomplishments, in the long run, take place. The other egos are, transcendentally considered, cofunctioning, along with me, in this constitutive process. Husserl, however, does not consider the essential possibility—and actuality in fact—that some of the other egos, each an I for himself, may be questioning, reflecting, performing the *epoché* and constituting their others (including me, i.e., this I that I am), in which case I would have the status for them, of a co-constituting subject. In other words, I am cofunctioning with them; they are with me. Which perspective of these two is the primary one? Here Husserl does not ask this question, but is clear that up to now my perspective is the

primary one. But is not each of the other egos an I with a perspective that *he* calls "mine"?

Return to the Question of "Normality"

The world is for *us* (for me and for my co-subjects, i.e., my "us") only in the relativity of normality and abnormality.[36] The normal course of my experience (which includes normal destiny, normal death) may be interrupted by something abnormal that calls forth the response "I do not understand any more how life can go on" Karl Jaspers calls a "Grenzsituation."[37] Is such a situation possible for an entire humanity, such that the very being of the world, reduced to meaninglessness, is called in question?

The world for us is never rigid and fixed. Its fixity is only for a *normal* subject and normal co-subjects. As this stability is questioned, and a mode of instability of the rigid constituted formations is discovered, there arises the highest *Weltfrage*—the "world" becomes philosophically questionable.[38]

*My Lived Body (*Leib*) as a Presupposition of Empathy*

Text 16 returns to an already familiar theme of the *Ideen II* and of the Fifth Meditation, namely, the role of body in empathy of the other ego.

If, in my field of presence, I have several similar things, then a new apperception of one of the similar things carries over, as a result of passive association, every new formation of meaning analogically in accordance with similarity. Apperception in such cases works through intentional modification, produced by motivation through similarity. Already built-up apperceptions are transformed into new ones through intentional modifications; apperceptions belonging to a higher stratum are built on the basis of apperceptions belonging to a lower stratum.

The body there is experienced as a body in accordance with apperception of my own body. But this is not quite the same as in the field of similar external things. In a sense, my lived body is like no other thing. It acquires the latter status, i.e., similarity with other bodies, first by being constituted as an external thing. It is only then that I experience some other things as being similar to my body. And furthermore, only then do I experience another similar thing as the body of another.

This again—i.e., the constitution of my lived body as an external thing—is possible only if an external world as a spatiotemporal world is already constituted: an external thing needs to preserve its identity amid changing kinesthetic experiences and to remain enduring in the midst of movement and rest. For

this, movement and rest have to be constituted and so also does an invariant system of possible positions in the visual field. Movement, according to Husserl's account, is constituted in two steps: first, in the experience "I am moved about in space," and then in "I am moving." Through the kinesthetic experience of rest and motion, the appearing external world of things, in their motion and rest, is constituted, so also is my lived body whose organs are in movement. The thing—and the lived body as a thing—is constituted through kinesthetic experiences along with correlative modes of appearing. Distant appearances, through perspectival modifications, are transformed into near appearances, and represent things. Once a world of things is constituted, my lived body constitutes itself as a thing. It then is experienced as similar to other body-things. A perception of another body as body of another ego can then find its handle.

An incorporeal ego has to remain solipsistic.

I, the Lived Body, and the World

The next text (i.e., Text 17) further develops this theme of the relation between the I, my lived body, and the world.

As worldly, I function in my lived body. The I of the body am I for the world, the I which is now in this, now in that spatial position in the world. I am not, however, in space as a thing is. I am not in movement as a thing is. In my primordial experience, I have the world as a phenomenon, which is constituted as a meaning structure. So also am I as a human (the *Ich-Mensch*), I as a psychophysical unit—all constituted unities of a transcendental life.

I can conceive of an analogue of my I with analogous functioning in an analogous body, by thinking as if I have a transformed body in a transformed surrounding world.

The original Being (*Ursein*) belongs to the total streaming absolute life, in which a correlative synthesis necessarily functions—a synthesis that constitutes the I and then the world through its appearances. If we oppose the I and the non-I (= the world) as two spheres of being, which can only have the sense that thinking and experiencing I can, judge about the world and, the other, in the transcendental attitude. The idea of the world as a true being in itself is a higher stratum of constituted accomplishment in my transcendental life. Transcendental subjectivity comprehends all constituted accomplishments, including the world.

Can we then say that the world is there over and against the transcendental subjectivity in which it is constituted as a valid unity of meaning? The ontic is always a correlate of the transcendental subjectivity—at every stage of constitution, through every stage of ontification (*Ontifizierung*).

However, a human being is a worldly entity, the mundanized I, the I that is embodied. However, can transcendental subjectivity, which through its embodiment performs a special accomplishment, in its own essence be embodied so that it can perform this accomplishment of embodiment? Is there not before us an infinite regress?

In a certain sense, that is indeed so. In every objectivation, a certain meaning is constituted with the sense of "being," such that in the life of transcendental subjectivity there is a pole of identity that is again and again identifiable. Its opposite pole is the I from whom the intentional rays radiate toward the object pole. This I pole is necessarily, while it is directed toward the object, not itself the object. The world is always there for me, the totality of all that I am directed toward. I am identical, but not identified by me in acts of identification. But that the I is this pole I know through a certain reflection that objectifies but does not mundanize me. As the pole opposite of the world, the I is transcendental.

I can, however, direct myself toward my lived body. I thereby constitute the lived body as a thing. My lived body, as a thing, is contained in the world that I experience. My lived body is a specially distinguished thing in the world. All my kinesthetic sensations function as experiences and are localized as various sensuous appearances. All my affections of external things, all my active reactions and actions, have the form of events occurring in my lived body. All actions are double-sided, and my experience of my lived body also is.

The world is pre-given as world, in which I am bodily there as primordial human being, functioning in this body, sensitive in this body, suffering from pleasure and pain, actively moving through the body, active in the surrounding world. Only one body can be constituted as mine in my world. I am, as an I, unique. In my primordial world, I cannot have a twin (*Doppelgänger*). I cannot experience one body visually, another tactually, etc.[39] These sensuous experiences are intimately interinvolved and must be so, so that one and the same thing and one and the same world may be experienced.

Constitution of a Unitary Time and a Unitary-Objective World through Empathy

My living present contains my empathy, and in this empathy another living present is presentified. That body, experienced in my primordiality, in a relation of similarity to mine, is apprehended as foreign lived body. It is also apprehended as carrier of appresentation of another originary present in which his body is constituted as such in his primordial sphere; it has coincidence (*Deckung*) with that body in my primordial domain. Along with that,

the time of one experience and the time of the other experience also come to coincidence.

Each of us, considered purely inwardly, is in his time, in his living present, which is not a spatiotemporal present. Each of us constitutes his meaning as being. I experience the other in my self-experience. I experience in my now the other and his now. I find my now and his now as one, my appearances and his, the appearing thing for me and the appearing thing for him. Only, the other and his now, his appearances, etc., are not perceptually given to me, they are only appresented in empathy. The empathized and presentified are continuously coincident with the perceived and the experienced. How is this coincidence "simultaneously" made possible?

As inner and as mental, individuals are separated, not first through their bodies, but in themselves. Each has his own temporality, in which other temporalities (of other egos) are intentionally contained. Their being outside each other is to be taken in the logical, not in the spatial, sense.[40] Between them there is no possible connection, which would render the different temporalities to flow into each other. On the other hand, this separation makes it possible, and is a condition of the possibility of the fact, that the monads can come to coincide with each other. The monads are in the plural, the being of one lets others also have their own beings. My possibility lies in my actuality and the other possibilities, which I can derive from this, i.e., my actuality by free phantasy-generated modifications. However, I, when considered that I might have been different, do not yet amount to the other. The other (and so "we two") is (are) possible for me in and through my ability to empathize. The presentification in empathy tells me that my experiencing ego shares a common, objective now with not only the other I empathize with at present but also with an open plurality of others in the original. This coexistence is not an empty being-together but, for me, an existing-for-me, together with me. The presentified ego as such, as having its sense and validity in me and being confirmed in me, lies intentionally in me with his sense "other," distinguished irreducibly from me as a monadic being with its own monadic temporality. This is exactly so, just as my past is included in my present as the intentional unity of my manifold recollections in their consistent unification. The other who is co-presentified is not nothing in me but lies in me intentionally as my other, and I am what I am as I am carrying the other and all others in myself (not *really*, but intentionally).

Intermonadic Time is constituted thus as the time of a higher stratum.[41]

Each monad has his *Lebenszeit*, his living stream. If two monads had the same stream, then they would not be two any more, they would be the same I. And yet all monads belong to the world, and each is a concrete individual.

The form of their being together is spatiotemporality, so there must be one world-time. The time of nature is a universal coexistence of bodies, causally interconnected in the universal form of spatiotemporality. The minds should participate in this form mediately by virtue of their embodiment. That is obvious enough, but can we go further and say that the minds (the *Seele*) of the monads themselves are unified in an objective time?

Just as bodies are, in their essential nature, causally interconnected (in Husserl's striking expression "Der Plural geht voran dem Singular"),[42] so, we can say, minds are, in their very essence, *social*, in actual or potential connection with each other. They enter into each other; each is intimately related to others. Husserl calls it *Angang*, whose original modality is empathy, through which the life-horizons of different ego-subjects enter into a synthesis. My original streaming present, my I am, enters into a synthesis of coincidence with the now of the other (which I do not originally experience but only appresent). The empathetic presentifications are ontically valid meanings (*Seinsgeltungen*), they break through the universality of the I in all its own immanent sphere, and reach out to the empathized ego and his modes of consciousness, his *Seinsgeltungen* as against mine. The presentified ego is not me, the presentified experiences are not mine. Nevertheless, I have them intentionally—not really—within my sphere of primordial experience.

This "Being-in-One-Another" (of Egos), a Metaphysical Fact

Husserl calls this peculiar intentional interinvolvement of transcendental egos the "metaphysical ur-fact" (*Urtatsache*).[43] It is a "being-in-one-another of Absolutes." Each transcendental ego is an Absolute. Although an Absolute, an ego is in connection with others, it is not alone. Husserl, it should be emphasized, regards it as nonsense (*Unsinn*) that an Absolute is *solus ipse*. Transcendental reality is in such an intermonadic structure that each monad, an Absolute, is intentionally related to other monads. "Being Absolute with-one-another" (*Miteinander Absolutsein*) is what a transcendental ego is. The constitution in-one-another is also "Being with one another."[44]

There is no clearer statement than the above of Husserl's unambiguous rejection of solipsism. Being really outside one another is compatible with "intentionally being in one another." No monad can *really* contain another monad.

Reflection in Empathy

From every object of my consciousness, I am led by a possible reflection to my subjectivity, to my ego's activities, in the long run, and then to my I. In

every we there is a centering in the I, the I who has two we-consciousnesses. Just as my consciousness is thematized in my reflection, so also the other's consciousness thematized *is a reflection in empathy*.[45] Husserl does not further elaborate this concept of reflection, but it seems he must distinguish between pre-reflective empathetic experience of the other, and a reflective empathetic recognition of the other as a co-subject, as another transcendent ego beside me co-constituting the objective world.

Teleology

Husserl now, around 1931, explicitly conceives of transcendental subjectivity as intersubjectivity as a teleological process of development toward more and more authentic, consistent, and reflective being. This is an endless process, aiming at perfection and completeness.[46] Teleology is now said to be the ontological form of this process.

Each individual ego contains, darkly and potentially to begin with, and then explicitly developing, a will guided by the idea of totality of all individuals and transindividual goals for mankind.

The temporal finiteness of existence conceals an endless infinity, which leads to its horizonal character. Along with it there is the idea of universal progress. This Will—"in itself the earliest but for us the latest"[47]—is creative of "the best of all possible worlds." The world is in contradiction with itself; it is, but not yet truly, a continuous process of creation through resolution of such internal contradictions. For the first time, a dialectical theme explicitly appears in Husserl. Shall we say, and he suggests, this universal will is the Divine Will. However, this universal will presupposes the entire structure of intersubjectivity without which the will cannot be concrete.

But there is something peculiar about the relation between the individual transcendental subjectivity (the I) and transcendental intersubjectivity. I can form the *eidos* transcendental ego, its eidetic singularities are the individual egos, which form, as possibilities, a possible universe of intersubjectivity. Thus, Husserl arrives at the theorem.

"The *eidos* transcendental intersubjectivity is *eo ipso* implied in the *eidos* transcendental ego."[48]

In this field, the relation between fact and *eidos* is most peculiar. The rule is that the being of an *eidos* is independent of the being or non-being of any actualization of the *eidos*. But in this case the *eidos* "transcendental ego" is unthinkable without transcendental ego as a fact.[49] It is the factual I who, as a transcendental ego, constitutes the *eidos* by systematically modifying and transforming my ego into a pure possibility.

The fact and the *eidos* imply each other. My facticity as a transcendental ego is an urfact (*Urtatsache*), so is also the actual fact of intersubjectivity. "Ich bin das Urfaktum."[50]

Each transcendent ego is oriented in an individual manner as a development from birth to death, in each an individual personality is involved in an intentional life through which transcendental subjectivity (not pre-given, as the world is) comes to be "verhüllt." Correlatively, the whole of humankind is developing through humanization of the world through human activities, active production of entities and structures, and humanization of each human individual. History becomes the history of transcendental All-subjectivity, but in "fragmentation into families, ethnic groups, peoples," through which nature becomes fragmented into "territories." Nature itself becomes a part of transcendental history, by being transcendentally interpreted (is Husserl thinking of Kant or of Schelling?).[51]

Situation and Interest

As a concrete person, every human belongs to a concrete *situation*. The situation is always horizonal, pointing to further possibilities, some of which are anticipated situations, some vaguely and some not at all anticipated. It is always in a movement, consisting of what is familiar and what is not. This accounts for the historicity of the situation and for its relativity. The world to which these situations belong is itself historical. Every human, in his situation at any moment (e.g., the business man) has his horizon of interests, and within it a specially awakened specific horizon (*Sonderhorizont*). To understand a person is to understand him in his situation, in his interests, general and specific, that constitute his life.

During these years, Husserl's manuscripts show a deep and continuing interest in the relativity of situations and in relativism in general. Gradually the texts converge on the relation between situational judgments (and truths), on the one side, and scientific judgments (and truths), on the other,[52] and, correlatively, how the one, objective world is constituted out of the many, special-interest worlds. I will give here only a brief account of his views. Prescientific and extrascientific judgments are said to be situational judgments. Situational truth is related to our concept of normality, i.e., of us who belong to the same cultural group. In manuscript A VI 2, he speaks of "occasional, relative, subjective Being" and of "occasional text." The problem is how to overcome this relativism of situations. The general answer is, "by idealization." One sort of relativity that, in these manuscripts, is said to permeate all experience is the relativity of the near and the far, of which the pair home-world and foreign

world are specific cases. There are different degrees of nearness. Compare the child's own room, then the home, then stretches of the street one lives on; there is reliability, trustworthiness, continuous confirmation of experience, beyond which there is extension, through induction, of the personal circle. The gap between the far and the near is closed by analogizing apperception of the far "as if it were near."

The most foreign world, the unknown, has, however, a core of familiarity. There is, between the Zulu and us, says Husserl, a common stratum of hyletic data, which we can reach by stripping our world of all cultural meanings. Then we can step by step constitute the meanings that constitute the Zulu's world. This is the method of *Abbau* and *Aufbau*.

May not the scientific judgments themselves be situation-bound, bound to the specific horizon determined by the scientific tradition, its practical goals and methods? Husserl insists that while this may be so, this tradition is able to comprehend other traditions, not vice versa.

The Final Group of Texts between 1932 *and* 1935

According to Iso Kern, the study of Georg Misch's book[53] cast an influence on Husserl's thinking. In 1930 Husserl for the first time used the expression "streaming, living present" ("strömende lebendige Gegenwart").[54] An illness while vacationing in Chiavari in Italy and the political situation in Germany in September 1930 inhibited his creative work. While he had begun to emphasize the importance of a scientific *Lebensphilosophie* for phenomenology, he came to be threatened by the specter of relativity of situations. An excessive voluntarism like that of Schopenhauer ("Divine Will" as the universal will) appeared in his thinking. It was during these dark years that there began for him the friendship of Eugen Fink, which dominated the last years of his life of thinking. We will return to this story later.

In April 1931, Husserl gave up the idea of a large systematic *Hauptwerk* and returned to rethinking the *Cartesian Meditations*. Most of the latter task he gave to Fink to work through, although he himself did continue, with his reduced energy, to work on the *Meditations*.

In this last group of texts, he comes to deal with the role of communication in constituting sociality, as contrasted with mere empathy.

Toward a Phenomenology of "Communicative Society"

Text 29, completed on April 15, 1932, begins with the already familiar question: How do I experience the other while I perform empathy?

Every experience arises out of some interest or other. The experienced object as if speaks to us, exercises an attraction on the ego. The ego may hear this and may respond by way of his reply, from which the interested activity ensues. The object may, however, not interest the ego at all. Thus, one and the same experience may exhibit very different phenomenological structures, depending on what sort of practical response it arouses.

Different situations may arise with regard to empathy. I may experience that other in such a way that I am absorbed and preoccupied with him. I may live his life along with him; he as an embodied person may be present in my actual perceptual field. I may be interested in him. His experience, his thoughts, his values, his actions may be presentified for me. If there is no contrary motive, there is a synthesis of coincidence of my ego with his behavior, his positions, and his validities. I take over his validities as mine, his judgments as mine, also his actions, his preconceptions, etc. But this "taking over" is not to be taken in the strict sense; as long as I live with him, his life, this judging with him remains, but I may soon distance myself from him, then I begin to realize that I have my own beliefs and judgments which coincided with his.

Every time I take over from the other his validities, my world as it were receives a fresh determination of meaning. I begin to realize that the world valid for me was already there and had constituent meanings, which derived from others. Thus, through empathy and through the taking over that ensues from it, a common world develops. For all egos that are in communication, a common world is in the process of being constituted.

An action, a practical willing, cannot be taken over in this sense; it cannot be my willing. In presentification, the other's willing does not coincide with mine. In empathy, I can take over the other's beliefs, ontic validities, position-takings, and judgments as though they were mine. But this coincidence and the resulting taking over are not possible in the case of desires and willings. What accounts for this difference? Remaining in communication, if I change I may initiate a change in common in the other. Such change may be actively initiated or may come about purely passively. There is for me a surrounding world with a core that is actually experienced and a horizon of possible experience. I have an open horizon of others, some of whom behave passively, others actively seek to transform their environment—all within a space of possibilities left open by experience.

The world in this horizonal character is always there for me as already constituted. As I decompose its constitution, I find this horizonal character in the primordial sphere, then as belonging to the transcendental, to the first other. It belongs to every other to be experienced as his own possibilities for being, to his primordial sphere, and then to the necessary identification of

entities there in the world in common for us. Each is identified as a unitary being but constituted within a horizon of possible correction and conflict.

So long as empathy succeeds and can succeed as a mode of consistently confirming experience, so long as I can understand the other as being the same, so long must the coincidence of my primordial sphere and the primordial sphere of the other be possibly a consistent coincidence or lead to such consistency through correction.

Human personality in constituted in personal connection as member of a social whole, as belonging to a total personal human group. For constitution of sociality, mere existing side by side or for one another is not enough. What is needed is an intuitive appresentation in empathy, understanding the other mutually or one-sidedly, and a coincidence between the others and me, which unifies me and the others. In this situation, I turn toward him. There is a mutual reciprocal actual empathy. We still may not have an actual "I-you" relation. For this is needed a personally connected community. What is still lacking is a personal act of communication, of intimating and sharing, which creates, in the strict sense, a community.

Phenomenology of Communication

We need first to interpret this act in its intentionality. Its presupposition is mutual empathy in the mode of mutual actual perceiving in which one of the two enters into the subjective being of the other and understands him in this mode. In this situation, I turn toward the other; the other I becomes for me "you." Understood as an other ego, it is an ego as the subject of acts and abilities. Now he can enter into our world-field (*Weltfeld*) at any time to whatever purpose. As he is busied with anything in the world, I understand that each of his acts is two-sided: he expresses his inner attitude of dealing with things, an intimation that becomes affective for me without any communicative intention on the other's part. Intimation is understood through mere expression. Communication (sich *Mitteilen*) is not a mere giving the impression that the other intends to do this or that. I can understand that without the other having the least idea that I so intend or wish. In such a case, I will never say that I have let him know this. It naturally belongs to the concept of communication that while I am performing the communicative act, the other at the same time understands me as so busied—which presupposes that my communicative action intimates to the other, who is there empathetically for me, that my internal, inner, intention expresses itself for him. The intention, the purpose, of the expression must express itself. The mere expressiveness as belonging in general to empathy is not yet communicative.

In the case of communicating to an other, I naturally want to make the other act or perceive things in a certain manner, to make him remember what we had experienced together, or I want him to accept my theoretical judgment, as a consequence of which I may further want him to act in such and such manner. However, one must distinguish between the act of communicating and these further intentions I may be having by performing the communicating act.

The other, as a speaker and as one who communicates, understands my speech, i.e., my communicative address directed to him. He understands my speech as being communicative, in which I express my goal relating to him. He understands me as doing so, and I understand him as so understanding.[55]

For the foundation of "social," what is needed from me, and appresented by the other, is a multilayered activity: an empathetic and actively interested perception of the other, intentionally being directed toward the other in order to motivate him to perform certain acts, by addressing him and intending on my part to let him know my intention to motivate him toward our common situation, and to understand my speech and my turning toward him. All social acts presuppose an actual connection in a communicative community, as also an actual addressing and hearing. This linguistic connection is the basic form of communicative relation in general, unification, a coincidence (*Deckung*) between me and the other. I apperceive the other as addressing me and through that communicating to me his desire that I act in a certain manner. A communication is as such taken over. My communicative intention with its meaning content reaches into the other inasmuch as the other performs the act of intentionally listening to me, and remarks, e.g., "I understand it."

The "Coincidence" of I and You

I perform acts of communication and the other understands me as the one who performs those acts. This motivates in him a certain co-performance, act of taking over the communication. In addressing and in being taken over by the addressee, the other and I enter into a first unity. The other becomes my "you." Speaking, hearing, speaking in response, we constitute a we, which, in a special sense, is a communalization.

We have not yet taken the *content* of communication into consideration. The discussion of the acts of the ego to which another ego responds, positively or negatively, affirming or denying, fulfilling or rejecting, concerns the content in the long run. Just as an ego can come into conflict with himself, it can also come into conflict with an other. The relation can be one of agreement, consent, consistency, or its opposite. Let us keep in mind that socialized acts occur only within an actual communicating community. The goal of truth, the

pursuit of finally arriving at judgments, which we could and should recognize in communicative agreement, characterizes all theoretical-scientific sociality. Sciences exemplify a type of communitarian activity.

Practice, on the other hand, seeks to change the equilibrium achieved in judgments and actions. The acting we is a personality of a higher order, *unity of an active subjectivity—so to say, having multiple heads*. Even in this sphere, we find the negative, the mutually opposing practical relationships and purposeful activities.

Animals also communicate and as so communicating are directed toward each other. Husserl does not pursue here the differences between animal and human communication.

All social acts take place within an already constituted intersubjective perceptual field in which every subject experiences real events and other subjects. All such experiences, like all experiences in general, are horizonal and involve apperception. It can be a misleading pseudo-experience. The process of a social act may exhibit itself to have been untrue and resting on a falsehood. However, even this untruthfulness is a mode of possible sociality.

Social links and connections are habitual bonds unifying a habitual "we"—a marriage, a friendship, a club considered as personal communicative unities. The habitualities of individual but connected members still belong to each one's enduring directionality of will. But unities as they are, the habitualities are for-and-in-one-another, come to a synthesis of coincidence, and take part, as it were, in a *many-headed subjectivity*. Every individual personal act takes part in the life of the co-members, actual or potential. Husserl at this point suggests the possibility of developing a theory of forms of personal connections and personal act lives, which take part in the subjectivity of a social unity.

In a text from 1933, Husserl distinguishes between "community with I myself" and "community with others" as a unification of ego poles.[56]

My unity with myself in my memories, the unity of my ego as the center of my affections and activities on the basis of my flowing, passive, inactive subterranean life—what constitutes these? Is it my coincidence with the recollected ego, a community with myself? On the other hand, there is the constituted unity of primordial nature in its temporal modalities. The world, the world pre-given in common, is the originary ground, the *Urkern* of common identical world, the physical nature, and correlatively the ego-subjects, mundanized in reality, psychophysically as human and animal lived bodies. Pure nature, the physical nature, is from the mundane point of view the first. It is nature as our common world. Prior to it lies the socialization by me, in my primordiality, i.e., as the ego of my primordially constituted nature, in my apperception of other egos. As the ego of my primordially presentifying consciousness of

the other as the ego of his primordiality, I come to a coincidence with the other, and therewith to a sociality-formation for experience of nature in common.

There is, however, no such unity of my ego with the others. There is no possible continuity of my ego pole with its continuous subterranean flow of inactive intentionalities and of my acts with other ego poles. But there is community between them. My ego and the other ego, in the community of being with one another, have no *extensive distance* separating them. But my life and that of the others together in objective temporality constitute the common Nature that we experience.

The ego in itself is an inner continuity, which is quite different from the external continuity of an extension. But as the standing and continuing ego in inner continuity, it is also in the extensive continuity of its life the same as relating to the external appearances and appearance unities. The ego as person is the enduring one in the midst of changes in its habitualities and in relation to acts through which the ego pole is directed toward mundane objects of the spatial world. But the ego itself as so enduring is not temporal, it does not endure as a temporal entity does.

The Child

Communication with others—argues Husserl in Text 33—presupposes the communication between the mother and child, a connection which is originally instinctive. But this connection has no temporal beginning, no point of time when the mother did not yet understand the child so that she needed to learn that ability. The mother (herself) was a child. She understands, to begin with, the being of the child, the child-of-a-mother from her own past.[57] As a grown-up, I remember my childhood and apperceive myself as a human child in the world of grown-ups, the world for everyone, i.e., every adult. I also apperceive myself as having a further horizon—not through remembering—as having been a real mundane being with a developmental stage of early childhood. My ideas of this early developmental stage are nothing but analogizing whose prototypes are the infants I know in my grown-up's world. As I wish to trace back all of my apperceptions with their validities of being to my subjective life, I place myself in the transcendental-phenomenological attitude. My mental life is transformed, in that attitude, to the transcendental; my mentally immanent streaming present is transformed to my absolute, transcendental streaming present. "In my transcendental present is implied my transcendental past and all stages of my transcendental-child's being with my corresponding correlative constituted world."[58] Transcendental phenomenology thereby

gains a developmental-psychological significance—holding out prospects for a rapprochement between Husserl and Piaget.[59]

However, the transcendental in its most foundational dimension is not described in this language of temporal-developmental modalities. The ultimately transcendental is the absolutely original, streaming, living of the absolutely transcendental I. This streaming is the source of temporalization. This streaming is also a capacity to perform reflection upon itself again and again (*immer wieder*) and thereby to identify and reidentify itself. This original streaming itself is not an entity; it is the presupposition of all entities. When it is described as an entity, it is no more the absolute ego that is rather presupposed in such descriptions (and objectifying reflections). So there must be, Husserl thinks, some way of identifying reflection through recollective memory, which maintains a grip on the streaming in its original dynamism without reducing it to an entity. In order to be able to do this, Husserl goes on to say, we need to perform "the last reduction,"[60] which is a "phenomenological activity" of directing oneself (*Sich-richten*), the fixation of the pre-temporal, originary, living streaming.

But consider this: I performed this activity yesterday, and perform it again today. Are these two reductions being performed two "originary presents"? Where are, however, Husserl continues to ask, the sites for "yesterday" and "today"? These sites can only be the originary life of the originary ego. The originary streaming present implies "past" and "future" modifications, which the streaming carries within itself. Is that not enough?

There is, Husserl concedes, an equivocation with starting with the ego cogito. The equivocation, Husserl adds, is almost necessary[61]: it is an equivocation between (i) the absolute ego as the streaming in which *my own* ego is contained, but which also intentionally contains other egos; and (ii) the ego in the sense of my own ego as contrasted with the alter ego. Absolute ego is not (ii), i.e., not my own ego, but neither is (i). *Clearly, Husserl is not regarding "my own ego" as the absolute ego.*

Whereas the monads are all entities, i.e., constituted unities, and are all temporal, the absolute ego is nontemporal, being the source and carrier of all temporalization. Each monad and its other egos—so all monads—are transcendental. But is it not the case, Husserl asks, that each transcendental ego can perform the reduction so as to reach his living present, as much as I can? Is not the primal egoity of each as originary as is mine?

These questions are, in effect, questions directed against according a priority to my ego, to the ego of the reflecting, phenomenolgizing subject. Husserl's conclusion appears to be somewhat as follows: my originary ego implies an endlessness of originary egos. Of these last, each one's own implies just this

endlessness, including my ego. Just as my ego implies all others, similarly each of the others' egos implies all others, including my ego.[62]

Intersubjective Sexual Drive

The sexual drive in one individual has its correlate drive in another. The drive can be, at a certain stage, an indeterminate hunger whose object is not indicated in it. Hunger, in the usual sense, has a determinate object, i.e., food already familiar. For sexual hunger, the stimulus is an other. This determinate sexual hunger is fulfilled in copulation. The drive itself points to an other qua other. Its intentionality has its correlative in the other. In the originary fulfillment of this drive, there are not two separable fulfillments but one, a unity of two primordialities, posited through the being-in-one-another of two fulfillments.

How to interpret this drive from a transcendental perspective? First, there is the sexual being of a human, also the empathetic relatedness of humans among one another. This constitutes my mundanity. Can I say that the intentionality of this drive, also as directed toward an other, has an earlier stage that lies prior to an explicit world-constitution? Husserl has in mind the problem of having parents, of the relation between mother and child, which arise out of sexual relationship.

Primordiality, Husserl now concludes, is "a total system."[63] In this system of primordiality, each ego is in others, so that eventually there is a drive which carries within it all ego-subjects. This intentionality has its own transcendent goal, transcendent as an other with its own primordial intention.

At this place in Text 34, on p. 594, Husserl places it on record that *his own thinking has passed through three stages*. First, in his early theory of inner time consciousness, it was all a matter of intentionality, with its own protentional and retentional directedness. He was then not speaking of the ego and did not characterize intentionality as being ultimately a willing-intentionality. Later on, and this is the second phase, he characterized this intentionality as grounded in a non-egological (*ichlosen*) passivity. But is not the ego of acts, and of the act-habitualities arising from acts, itself a developing process? In that case—and this is the third phase—we have to presuppose *a universal intentionality of drives (and instincts)*, which makes every "standing present," as a temporalization, unitary, which moves ahead from present to present such that *all contents become contents of drives fulfillment*, intended before the goal is reached—that in every primordial present there are transcendent drives of a higher order reaching into every other present, and all connected as monads, so that they all are implied in each other.

What is happening here is a questioning backward (*Rückfrage*) and a reconstruction. This process leads us to a standing centering through the ego pole in its primordiality. We are unavoidably led to a universal teleology[64]

as a universal intentionality to fulfill itself in the consistent unity of a total system of fulfillments. There is an endlessness about the stage of monads, including stages of development of the ego and the world—comprehending both ontogenetic and phylogenetic developments.

A note on the intentionality of sexual intercourse or copulation: there is nothing in the fulfillment of the drive which refers to the child that is (or can be) produced, nothing about the mother ending up carrying a baby in her womb; there is nothing in the fulfilling experience of the sexual intercourse that may lead to the coming-into-being of another subject. As reaching into the other's soul, fulfillment of the sexual drive is not yet empathy with another (i.e., of the subject to be born). The mundane chain of events leading up to creation of a baby as a mundane event is not anticipated in that fulfilling experience. My concrete being as standing being in temporalization, taken entirely in its inner life, is not mundane and is not to be interpreted as an entity in the world. Before the world, there is the constitution of the world. Before the world, there is my self-temporalizing, and intersubjective temporalization in the intersubjective pre-temporal dimension. Where does the birth of a baby belong in this framework? This is what Husserl writes: "The intersubjective 'creative act' motivates in the other life new processes, transformed self-temporalization, and in the disclosure of aspects of mundanity which, as a human being, I experience, namely what shows itself there as worldly and what, in further inductive process may be described as relating to the physiology of pregnancy."[65]

What happens in motherhood concerns every one, is mirrored in every one.

The questioning backward starts with me and the world, in which I concretely, naturally live, the world of my and our experiences, which is, at the same time, the world for the sciences, which themselves belong to my world experienceable as entities in the world.

Text 34 in Husserliana volume XV is an important piece. Here Husserl recognizes that the sexual drives of humans as leading to generations constitute the cultural tradition and so are an important early step in the constitution of the world. Sexuality is interpreted from the standpoint of transcendental phenomenology. The inevitable question, how could a subjectivity as transcendental be born, is hinted at but not directly confronted.[66]

Temporalization—Monadic and Relating to the World

As a monad, I have my immanent life in the ontological form of my immanent time.

As the monads are in a communalization process, and thereby a monadic universe is being constituted, there arises a synthesis to which all

immanent unities, each with its temporality, belongs, and a higher-order time of that monadic universe gets constituted. The monadic immanent times (and streams) do not belong to this time as parts (of this whole); rather, they are partly simultaneous, partly successive, and so disjuncts. Such a monad, in itself temporalizing, has its own primordiality, constituting its own reduced primordial world. However, a coexistence of all monads and the resulting synthesis generates a common nature and world. In relation to this nature, the primordial nature of each monad becomes an individual appearance of the same nature. Every individual immanent time becomes synthetically connected, thereby coming to a partial coincidence (*Deckung*) with every other.

As has been already shown, in this constitution of objective nature, constitution of my lived body is an important step. My primordial field—in empathy—contains "his external lived body." This component of my primordial experience and his own lived body as part of his primordial sphere are synthetically identified, and thereby my "external natural objects" with his. An objective nature is inconceivable without bodies, rather lived bodies, of the monads. Each monad gets thereby naturalized, whereby my immanent time acquires the sense of a process of (and in) a mundane, real, human being, a process in the world-time.

This process is called by Husserl *Selbstentfremdung*—and is sharply different, but not entirely disconnected with, Hegel's sense of that term. As a result of such self-alienation, each ego is mundanized in the form of human mental life, human experiences, acts, performances and ontic validities, all making possible the "imprisonment," as it were, of the ego in "the world of natural existence."

Thus, we have the following levels of temporality:[67]

(1) the nontemporal, standing, absolute ego;
(2) the most original streaming constitutes the temporality of the absolute ego;
(3) the primordial temporality disclosed by the primordial reduction;
(4) the self-alienation of the absolute ego for each monad in its immanent time, constituting its stream of consciousness;
(5) the time of the monadic Universe of monads;
(6) the time of nature constituted in (5), especially the coexistence of the monads constituting space.

Back to the Constitution of My "Leib" as "Körper"

Again and again, we are returning—always clarifying—to the foundational status of the constitution of my "lived body" as a "thing." This

process, for Husserl, is one of the most significant steps in the constitution of an objective world, and also one that is most likely to be missed. Let us take up his treatment of it in Text 37, written around 1934.

Experiencing the other began with perceiving the body (of the other) over there as being like my lived body, and with the thought that the other's body there sees things in the same way as I would if I moved there or that he would see things as I now do if he were to occupy my place here.

However, the question arises: Can my lived body be at all perceived or apprehended, as a thing? Can it be the correlate of the same subjective experience, i.e., of sensuous perception, as another thing is? My lived body and external things are not exactly similarly constituted. My lived body is not given through perspectives, e.g., as far or as near. In its totality, it is not sensuously perceivable. How is my lived body originarily constituted for me?

The lived body is always directly perceived tactually. It is also visually perceived. I can also stretch my hands and touch and grasp an external thing, this grasping also constitutes my lived body. My seeing my organs is perspectival. I can also move. Visual perspectives in relation to my going constitute an open space of things that can be reached for grasping. Every external thing is movable; it can recede to a distance not reachable for grasping, or can move from the far to near.

The lived body, however, is constantly being apperceived, sensuously-visually and tactually, in its own peculiar manner. Going, moving, does not exercise for it the function of distancing or nearing. When I am going, I am experiencing the movement as I would experience the movement of my hand when I move it. However, the lived body itself, as a unified object, cannot be far or near, I cannot get away from it.

External things can be pushed and moved by me, and they offer resistance. My body does not permit this; I cannot go past it or move it as a unified object without myself moving.

What, then, is the similarity between my lived body and external things, so that my body can become a thing?

Resistance and bodily movability go together constitutively. Does my lived body possess this "bodily movability"? In its movement, my lived body may find resistance, in its kinesthetic egological movement. However, in its movement as bodily movement, there does not belong any resistance. Parts of my body may meet resistance, as things do; however, my total lived body itself moves without resistance.[68]

As regards perspectival character, my hand can have different perspectives on it only when near at hand; there is no perspective on it from afar. I can imagine every part of my body as if it were moved at random, but then I

imagine the part as separated from the total body. Bodily movement, besides, is not free; where there is one body, there cannot be another; each body is resistant to each other. When my lived body resists another thing from being where I am, this resistance on the part of my lived body is of a different sort. I offer resistance to the other, but I do not cause it to move.

Now when I perform empathy, the other lived body is for me an external thing. As his lived body is for me, so is my lived body for him. A full constitution of my lived body as a thing requires the mediation of the other. The other experiences me just inversely, whereby my lived body acquires, even for me, the significance of a material thing, since it makes possible for the first time a fully concrete constitution of a homogenous space for us all.

Absolute Fact[69]

Finally, Husserl asks: Is it an accidental fact, merely *zufällig*, that men and animals exist, that this world is what it is? Earlier[70] he held that the being-in-one-another of the transcendental egos is a metaphysical *Urfaktum*.

The world as it is, is one possibility among others. The absolute fact is not also necessary, it rather underlies all possibilities, all relativities, all that is conditioned.

The ultimate standing life, which underlies all facts, has no temporal modalities to begin with. But then it constitutes itself into stages (of Absoluteness). There emerges the Absolute as Reason (*Vernunft*) through the development of a rational totality of monads. The process of this development is History in the strict sense.[71] But the Absolute as Reason carries within it its opposite, namely, the Absolute as Unreason, without which rationality is not possible.

"*The Absolute is nothing other than absolute temporalization*," writes Husserl in conclusion.[72] No entity is possible without being horizonal, not even the absolute entity, not the totality of monads. To such horizon belongs infinite, endless potentiality, unending streaming, unending potentiality of iteration. The Absolute itself is precisely this infinity. Here an eidetic ontology and a metaphysics of facticity coincide.

A Concluding Remark

By the sheer volume of his output on Intersubjectivity, but also due to the consistency, coherence, and depth of his researches Husserl's phenomenological intersubjectivity theory ranks among his most important contributions—matched perhaps only by his work on internal time-consciousness and his philosophy of logic. The intersubjectivity theory and

the theory of time-consciousness are themselves intimately connected, as we had, in the foregoing exposition, ample occasions to note. It is indeed surprising how well-intentioned critics such as Schutz and Gurwitsch, even Levinas, have failed to gauge the depth of Husserl's researches. There is, besides, no evidence that any of these three critics worked through his manuscripts. The exposition of the Fifth Meditation has captured the attention of critics, but this Meditation presupposes a vast background of researches that lamentably have gone unnoticed by most. Those researches constitute one of the most glorious achievements of reflective philosophical thinking, comparable only to Kant's or Hegel's epoch-making achievements.

Appendix

A NOTE ON THE TRANSCENDENTAL EGO AND THE TRANSCENDENTAL MONAD

The Transcendental ego is the enduring unity in a stream of consciousness. As a unity, it itself does not flow and thus is not temporal. However, as the origin of streaming, it is the source of temporalization. A transcendental ego is a transcendental fact, an existing unity; it also has an *eidos* determining many possible variations of which this fact is one actualization. A transcendental ego and its *eidos* are related in a manner that is quite unlike any other existing individual and the *eidos* it exemplifies. This is because the process of eidetic reduction belongs to the factually existent ego's own stream of consciousness, and so the two—the individual ego and its *eidos*—are in fact inseparable.

A transcendental ego has no history, the transcendental monad has. Husserl's transcendental monad should not be taken to be the same as Leibniz's. The differences between the two are obvious from the exposition in this chapter, and are not exhausted merely by saying that Husserl's monads have windows. Leibniz's monads, being windowless, need the law of preestablished harmony, to make possible a common world. Husserl's needs no such arrangement. Nature itself in the Leibnizian system consists of monads. Not so in Husserl's. Husserl's monads together in their intersubjective relations make objective nature possible, but material objects and lower animals are not all monads. Each Leibnizian monad reflects the universe—which is but a system of monads, in its own way. A Husserlian monad, the reflecting one, in appresenting the other has Nature within its own primordial sphere, but not yet the "objective Nature" in its full-blown sense. The Leibnizian monads constitute a continuous series, in which every degree of perfection is represented and represented only once—God, the highest monad, being the

maximally perfect one. Husserl's monads do not constitute such a series—on the mathematical analogy of the series of real numbers. They are rather *in-one-another* and for-one-another—*intentionally, if not really*. There is thus true intersubjectivity. God is the Idea of the endless streaming intersubjective consciousness—more akin to Whitehead's God than to Leibniz's.

Summary of Part II

1. Retention and protention are more intimately connected than Husserl realized before. There is protention within retention, and retention within protention.
2. The original consciousness, in which the immanent flow is constituted, is now said to be free from intentionality, a new and significant thesis. This is called the urprocess, which has no "apperception," it is just pure living. Hence, no infinite regress.
3. A noematic description of immanent experience shows that there are also individuals in this domain, such as a tone C with changing modes of givenness. The question of identity of such individuals is raised, but not disposed of with any finality.
4. The source of all temporalization is the living present, which is both standing and streaming.
5. Following an archaeological method, various layers of "subjective" are distinguished—from affections through acts and the purely noetic and intersubjective experiences of the other.
6. Distinction is made between straightforward and oblique empathy. Empathy presents the first transcendence, which is beyond the subjectivity of the empathizing ego. Empathy is the window of a monad; this empathy is a sort of act of reflection.
7. A compossible world of isolated subjects presupposes one common world.
8. Despite its absoluteness, the world has its own developmental process, and so also knowledge of the world, with its tendency toward truth. This assumption overcomes complete relativism.
9. A naïve intersubjectivity will be overcome by a radical critique, leading to a higher level where transcendental subjectivity will be seen to be intersubjectivity, such that each monad is potentially for the others.
10. The intermonadic relation can be understood at different levels.
11. Husserl next takes up, in the Fifth Meditation, the idea of constitution of meaning of otherness. The Fifth Meditation is not concerned with the epistemological question: How do we know the other? but rather with the

question: "How is the sense 'other ego' constituted in my, the reflecting ego's, ownmost experience?"

12. In this account of sense-constitution, the decisive concepts are: a second reduction, a sphere of my ownness, an analogical perception, a pairing, and a concept of sense-transfer.
13. There is reciprocal constitution between me and the other ego, such that each ego comprehends the others—not *reell* but through intentional mediateness.
14. Intermonadic time is constituted as the time of a higher level though partial coincidence.
15. The being-in-one-another of the transcendental egos is the original metaphysical fact. So also is my facticity as a transcendental ego.

PART III

Passive Synthesis and the Origin of Logic

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10

Passive Synthesis and Genetic Phenomenology

In our expositions of Husserl's researches into time-consciousness and intersubjectivity, we repeatedly encountered the idea of passive constitution. It is now time to take up this idea, which marks a major phase in the development of Husserl's thinking. The idea of passive synthesis will lead us to his idea of genetic phenomenology. I begin with the former.

I

The idea of passive synthesis is already anticipated in Husserl's *Ideen I*, § 118, in the *Ideen II*, § 9 and § 61, even as early as the *Logical Investigations*, Investigation 6. At all these places, Husserl is concerned with drawing a distinction between sensuous perception and categorial thinking. In § 47 of Investigation 6, Husserl writes: "The unity of perception does not (therefore) arise through *our own synthetic activity*.... It requires no articulation and hence no actual linkage. The unity of perception comes into being as a *straightforward* unity, *as an immediate fusion of part-intentions, without the addition of new act-intentions*." The idea of fusion is important here. In § 118 of the *Ideen I*, entitled "Syntheses of Consciousness," the case of the unity of the immanent time-consciousness is singled out as a special case of the way experiences are bound up with one another, but is not considered

in detail. What he does consider is the unity of synthesis of experiences that occur in time, a synthesis that is either continuous or discrete, of which the latter is articulated, in which discrete acts are unified in a higher-order unity. Discrete syntheses are active; but in the unity of each act, there occurs an identificatory synthesis, which is passive (as in the unity of a perceptual act, in which various noematic determinations determine an *x* through a process of overlapping synthesis).[1] The *Ideen II* introduces a distinction between categorial and aesthetic syntheses (§ 9). The former is to be found in objects of a higher level, logical formations such as "*A* and *B*," "*A* or *B*," the latter in straightforward objects of sensory perception. In the former sort of cases, the synthesis is a spontaneous act, an activity on its own, not so in the latter case. Aesthetic synthesis involves a sort of passivity that Husserl here calls "secondary passivity," by which the apprehension of one side of a thing intentionally includes apprehension of other sides. A thing as a structure of an aesthetic synthesis is, further, built up on sensuous marks, which, on their part, arise through *continuous* (and not discrete) syntheses. Every spontaneous act refers back to a confused (*verworrene*) experiential state (*Zuständlichkeit*) in which the thing is passively pre-given. A passive experience of such an object may refer back to a prior spontaneous act, as in the way the front side refers to the back side, which—as we found earlier—Husserl calls "secondary passivity,"[2] which is a sort of modification of a prior spontaneous activity.

In § 61 of the *Ideen II,* Husserl distinguishes between two stages, or rather two layers, of subjectivity in a person, the lower one being one of animality, the higher being a specifically mental subjectivity. The latter is the layer of intellectual, free, spontaneous acts. This specifically active intellectual subjectivity presupposes a dark subterranean layer of character dispositions, original and hidden dispositions, dependent on the other side of nature.[3] To this lower layer belong blind efficacy of associations, drives, feelings as stimuli, and tendencies that penetrate into the rational subjectivity in the form of a hidden reason, operative in the constitution of nature. Husserl writes: "Even mind (*Geist*) has its 'natural side.' That is the underground of subjectivity, its having-in-consciousness sensations, its having sensuous reproductions, its associations, its formation of apprehensions and, at the lowest level, constitution of empirical unities."[4]

Beilage II in *Ideen II* further develops this idea of two layers of subjectivity. The sphere of the mental is that of ego-subjectivities, which radiate from the ego as activities. These activities are then transformed into the lower sphere of passivities, to a sort of secondary sensuousness, which sets up the pre-givens for the future ego activities and also the predelineated paths for reproductions and retransformations into activities.[5] Every spontaneity sinks into passiv-

ity. As a consequence, every objectivity can be originarily consciousness-of in productive spontaneity, or in the quasi-originary mode of reproduction, memory, or phantasy, or it can be sensuously consciousness-of in the form of passive consciousness, which comes afterward (*Nach-bewusstsein*) through "a backward looking" (*rückschauenden*) look at it after it has already been actively constituted.

II

The material brought together in Husserliana volume XI under the title *Analysen zur passiven Synthesis* (this title is not Husserl's),[6] include Husserl's Freiburg lecture series entitled "Logic" (winter semester 1920–21), "Selected Phenomenological Problems" (summer semester 1923), and "Fundamental Problems of Logic" (winter semester 1925–26). These lecture manuscripts were kept in a file to which Husserl gave the title "Transcendental Logic," and a subtitle "Ur-konstitution."[7] The theme is perception and the parallel modes of intuition, remembering, expectation in the structure of passive synthesis. Husserl looks upon this as making possible a radical *Welt-logik*, as a mundane ontology—in Kantian language, a transcendental aesthetic. These materials date back to 1920, excepting—as the editor of Husserliana volume XI tells us—only one *Beilage*, *Beilage* VI, which dates from 1918. Clearly, in view of my remarks in the immediately preceding section, Husserl's idea of passive synthesis, as contrasted with the active, had been there, in various forms, since the early years of the century.

PERCEPTION AS SELF-GIVING

External perception is a continuous flux. A spatial object is perceived only in aspects, through profiles, and in appearances, which present it only one-sidedly. An original consciousness of such an object is possible only through an actual having-in-consciousness of aspects that are presented together with a co-consciousness of other sides and aspects that do not appear and yet are co-meant and co-presentified. Thus, perception is a mixture of actual presentation in intuition and an indicating of what is not intuited, and we have a complex, many-sided continuum, which points to new perceptions of the same object. This pointing to is not a particular pointing but belongs to a system of pointings (*Hinweissysteme*), which Husserl also describes as a system of rays pointing to a corresponding manifold of systems of appearances.[8] A central core of appearing is penetrated and circumscribed by a horizon of empty intentions. These empty intentions are not merely nothings but are ready to be filled in, they are indeterminacies that can be determined

(*bestimmbare Unbestimmtheiten*). We have both an inner horizon and an outer horizon, through which the object is anticipatingly determined and pre-given as a "table," for example.

This particular intertwining of the empty and the filled is a process in which what is now empty is filled, and what is now filled becomes empty—through a continuous process of protentions and retentions. Outer perception is thereby constituted as a temporal process of experiences.

Transcendent perception—i.e., perception of external objects—is always at our disposal. Through it alone an enduring world is always there for us, as pre-given actuality that can be perceived again. Husserl asks: What accounts for this "freely being at our disposal" for further knowledge, or availability of new transcendent things?

Since every perception implies an entire system of perceptions, every appearance an entire system of appearances, in the form of inner and outer horizons, no thing is given in its finality. Each one, in fact, pretends to give the thing bodily, and continues to hold out this pretention more and more. Every perceptual givenness is a constant mixture of familiarity and unfamiliarity, pointing to new possible perceptions that would bring new aspects to givenness.

In this process, at every moment, there is an *Ur-impression* surrounded by a new surrounding field, *ein Hof*. This ur-impression is a moment of originary experience that moves on to ever-new givenness, but always with its empty horizons of expectations. Once the line of this continuous fulfillment of intentions is laid down, every actual kinesthesis gives rise to fulfilling expectations, while other empty intentions remain fully in a state of potentiality. This wonderful process is never complete, closed, and finished.

The lived body (*Leib*) functions, in all this, as the organ for perception. At first, it is considered as purely subjectively moving and movable, not as a perceived spatial thing, but rather as a system of kinesthetic movement sensations. Such series of kinesthetic sensations and the series of appearances (of the perceived thing) are directed upon each other—such that one can say that if I moved my eyes in such and such direction, such and such visual appearances would, in a determinate serial order, run their course. Likewise, for the head movements, the series of kinesthetic sensations can run its own course, freely initiated, and freely capable of being inhibited by me. This series is quite different from the series of sensory data. The series of bodily movements is subjectively experienced by me as a free system of "I can." However, with regard to the appearances, I am not free. If I perform a freely performed series of bodily movements, a predetermined series of appearances comes into view. The appearances thus constitute dependent systems. Through their unfolding in such a predelineated series they constitute a unity of meaning, intention-

ally pointing to a transcendent perceptual thing—as an object that is more than what is presented. Such an object constitutes itself through the fact that its appearances are kinesthetically motivated, such that I have it at my free disposal to let the appearances run their course of coherent systems through freely executing the bodily movements. Thus, according to Husserl, every perceptual process consists of a twofold play ("ein ... Doppelspiel gespielt").[9] There is intentionally constituted a practical kinesthetic horizon, the system of my free possibilities of movements, which in each actual performance of a line of movement actualizes a character of being-known, and so of fulfillment. At the same time, each visual sensation/appearance that emerges in the visual field, as also every tactual sensation/appearance that appears in the field of touch, has a correlation in consciousness to the position of the moving bodily organs, and thereby constitutes a horizon of coordinated possibilities, possibilities of series of appearances. These two series, in their mutual coordination, constitute the unitary sense of a transcendent perceptual object. The sensory data, or hyletic data, thus come to present—not represent—a transcendent thing through an appropriate apprehension. There is no such apprehension (pointing beyond itself) in the case of immanent objects, in whose case, unlike that of the transcendent objects, the *percipi* and the *esse* fall together at every now.

Husserl now proceeds to formulate a general theorem: whenever we speak of an object, to whatever category the latter may belong, the meaning of such talk about objects derives originally from the perceptual experience that, in an originary manner, constitutes it.[10] Therefore, it follows that an object, which is but cannot, in principle, be the object of a consciousness, is conceptually non-sensical.[11]

Every phase of the unfolding of a perceptual process has its meaning in that it presents the object in the how of its determinateness. This meaning, constantly flowing, is a new one for every phase. However, through all these phases and their meanings, there runs an identical referent, ever being more and more determined, as the substrate, the object itself. A complete determination of this object is an infinite idea, unreachable in any perceptual process, but always being approximated. The external things thus, even when bodily given, have an unending distance (*Geistesferne*).[12] What we apprehend of it pretends to be its essence, but is always an approximation having an emptily intended horizon needing to be filled in. Everything familiar and known points to the unknown and the unfamiliar, and the process, seemingly hopeless, nevertheless need not lead to a hasty skeptical conclusion. The empty horizon contains predelineation of the possibility of either confirmation or rejection of the constituted meaning in the course of further experiences. When further appearances fulfill the pre-indicated intentions, then too the fulfillment is

incomplete and points to the goal of complete fulfillment. At the same time, in every appearance, at least some aspect comes to optimal givenness, and thereby has its true self reached.

All this shows that Husserl's idea of an intentional analysis includes a complex and ramified account of the genesis of consciousness of a transcendent object. The task of such a genetic analysis would be to make it intelligible how a process of development belonging to the essence of every stream of consciousness—which is simultaneously also development of an ego—in complex intentional systems comes into being, such that through such systems an external world could appear to an ego and (his) consciousness.

We notice here how the passive synthesis, which characterizes the unfolding of a perceptual experience, also leads to a genetic phenomenology of the ego and his consciousness.

MODALIZATIONS

By "perception," in the ordinary sense, is meant that its object is believed with certainty to be. This certainty about being (*Seinsgewißheit*) is the original mode. However, this original mode undergoes various such modifications as: (1) negation, (2) doubt, (3) confirmation, and (4) possibility, which are the most important among them.

Negation

The normal course of perception gives rise, noetically speaking, to actual and potential expectations. Fulfillment, as a perception unfolds, takes place in the form of fulfillment of such expectations. These expectations form a system, a system of rays, so to speak, which, as fulfillment goes on, continue to increase. At the same time, every expectation may also be frustrated. Frustration presupposes partial fulfillment. Frustration produces a continuous consciousness of "being otherwise," through which, however, the sense of unity of the object persists. There arises a conflict between the original intention and the new intentional experience. The other side of the building is not red as was originally expected, but rather turns out, upon one's going around it, to be blue. The "red" intention is struck down, and now we say "it is not so, but otherwise." The same perceptual experience continues inasmuch as a unity of sense of the object is maintained through such conflict and cancellation.

The cancellation does not work alone at one moment of ur-impresisonal phase of the perception but stretches backward into the sphere of retention, and changes the sense bestowed in the earlier perceptual phase. The old meaning "the other side is red" is still there in consciousness but stands cancelled by

the new meaning "blue, but not red," which overlays it. A new apperception arises that does not merely remain side by side with the earlier one but overlays it, comes into conflict with it. The earlier belief, though still retained, now stands canceled. This, according to Husserl, is the first beginning of negation: "the other side is not red, but blue."

The Mode of Doubt

What I now see as a human may become doubtful, and I may wonder, "Is that a human being or a doll, a mannequin?" The visual appearance that at first grounded the perception "a person" now changes its meaning to "a mannequin." One and the same hyletic datum serves as the basis for two conflicting apperceptions "overlaid with one another." A common core content supports two perceptions: now a human, and now a mannequin. There occurs a certain mutual interference. The one apprehension supersedes and renders ineffective the other for the time being. Both mutually conflicting bodily presences turn into the same modified status (of the *Urmodus*), "doubtful." Each and every content that is questionable is being challenged by another.

Now, such a situation of doubt can be decided and thereby resolved. The transition, through doubt, to decision imparts to the consciousness the character of decisiveness, whose noematic sense is "yes, as a matter of fact, it is actually so." In this noematic sense remains inscribed, in Husserl's inimitable language, "das Schicksal des Bewusstseins, alle das, was es an Wendungen und Wandlungen erfahrt, in ihm selbst nach der Wandlung als seine 'Geschichte.' "[13] In other words, all the twists and turns consciousness goes through, as it were through its fate, remain inscribed as its history, which shows up in the constituted meaning.

The Mode of Possibility

In the case of the mode of possibility, we are still within the domain of uncertainty, we have not yet decided as to what actually is. Let us go back to perceiving a thing from the front side. With this perception, what is predelineated regarding the backside is an indeterminate generality. Noetically, we have a consciousness which emptily intends, pre-indicates the backside; it must have some color, which color is not determined with certainty. That it has some color, however, is certain. We can presentify various colors as belonging to the backside, but none is required. Every mere presentification, prior to actual knowledge, with regard to the color of the backside would remain a modification of the original certainty. This only means that the general indeterminacy "some color" has an extension of free variability. Whatever belongs to this extension is, in the same manner, implicitly covered,

but none is positively motivated. This constitutes the concept of free or open possibility.

Husserl contrasts such open possibility with motivated possibility. Let us go back to the phenomenon of doubt. In this case, one may experience a strong inclination to believe in one of the two alternatives. If this inclination is strong, the attraction of the other may be rendered powerless. Thus, there comes about a strong motivation to believe. The sense of the object exercises power upon the ego to believe in its being. In the case of open possibility, there is no such attraction exercised by any of the possibilities upon the ego. Husserl calls this "motivated possibility." In this case, something speaks for one possibility, and something else speaks against the other. Thus, there is a problematic or questionable possibility. Something is questionable. The modalizing consciousness, in the two cases, is of totally different origin. In the case of open possibility, an indeterminate, general intention in the mode of certainty, can be fulfilled by any specification of the generality "some color," without there being any partiality in favor any particular instance of that generality. In the case of problematic possibility, each specific instantiation of the generality has a special weightage, a special "attraction," a stronger or weaker motivation.

Modalities of Certainty

There is a group of modalities of certainty, which are such that the basic certainty remains a certainty, the differences being with regard to the purity or perfection of certainty. When a certainty singles out only one possibility, for which alone there is evidence, and no contrary motivation, then we have a pure certainty. A body suspended above will fall.

Empirical certainties that keep open other possibilities even when there is no positive evidence for them are impure certainties. Non-being is not excluded; only, it is not motivated.

Absolute certainties are those whose non-being is excluded, not leaving any space for opposed possibilities.

But certainty can cease, may be modalized into not remaining certainty any longer. It may be replaced by a tendency to follow one's inclination in favor of one possibility without coming to a decision. Alternatively, it may be replaced by a tendency to follow one's inclination in favor of one possibility without coming to a decision. Or it may be replaced by doubt, torn asunder by two opposed beliefs. Under the general idea of certainty, we have various specifications, various modes, empirical and apodictic. Within the empirical, again, there are various possible act-differences. Eventually, there is a decision possible in favor of remaining with uncertainty.

PASSIVE AND ACTIVE MODALIZATIONS

There is an equivocation in the talk of decision: one refers to the decision, which lies in the locution of the matter itself, i.e., as experienced, the other refers to the reaction of the ego in performing a decisive position-taking.[14] The former belongs to the sphere of passivity, the latter to the sphere of (egological) activity and spontaneity. Let us follow this distinction a little more.

The modalizations discussed earlier take place, in the first place, within the fully passive intentionality of perception, the passive intentions of expectation, for example, negation and doubt arising out of it. When we speak of belief and belief-modalities, their meaning also changes as we move form the sphere of passivity to that of ego activity.

In the sphere of passivity, we have in the first place the synthesis of agreement or discordance, of intentions, which are not inhibited and are fulfilled, or of intentions, which are inhibited and suffer rejection. As noematic correlates we have the modalities of being through which the identity of an objective sense is preserved—maybe, eventually, in connection with an opposite sense.

In the sphere of activity, we have the active position-takings of the ego, active decisions, convictions, letting oneself be convinced, and getting hold of one possible alternative, etc. All these activities have their objective correlatives. What we have in such cases is not merely making explicit what is already passively intended, not merely confirming what is perceived, not merely attentively turning toward what attracts. In proper position-taking, the ego makes his judgment and decides for or against. Here lies the origin of what one ordinarily calls "judgment." Such position-taking is intentionally nonindependent; it presupposes the earlier occurrence of passive *doxa*. Position-taking in the sense of actively deciding for or against must be sharply distinguished from other ego activities, such as "making explicit," "colligation," "comparison," "distinction," etc.

A position-taking occurs when there are opposed motivations, open possibilities. Only in such context is there a decision for or a decision against, recognition or rejection. These must not be confused with modalities of being, with the simple "being" or "nothing" for which the ego need not perform a position-taking. From the specific judging or position-taking arise the noematic correlates "yes" and "no," "objective validity" "and "objective invalidity."

What is important is to keep in mind that perception has its own intentionality, which contains nothing of the ego's active response and its constitutive performance. On the contrary, the passive intentionality of perception is presupposed by the ego's active position-takings for or against. When a perceptual phenomenon gives rise to doubt and indecisiveness, there is the motivational

basis for the ego's decision. When the ego decides, he is able to reestablish the internal coherence of the perception. However, all these experiences affect the ego. The ego himself is split. Through a decision, the ego gains back his original unity.[15]

The idea of stages of decision-making is further developed by Husserl in *Beilage* IV to Husserliana volume XI, dating from 1923. At the level of passivity, what Husserl here calls the "purely aesthetic" level, we have the matter (*Sache*) of perception, and the role of the ego is restricted to simply confirming, attending to, pure receptivity. However, even in this form there is a blending of passivity with activity. But this passivity is the founding presupposition of the possibility of spontaneity of the ego as expressed in position-taking. Passive apperception is an experience (*Erlebnis*), but a decision is not an experience. Passive decision is analogous to mechanical for and causality. However, convictions qua convictions and judgments qua judgments are not related to each other in the unity of an apperceptive interconnection, they are unified in the ego, which spontaneously comes to a decision. A judgmental decision is not a momentary act of the ego. Rather, every act is either primally instituting or merely repetitive. As primally instituting, a decision initiates an enduring decisiveness on the part of the ego. As so deciding, the ego is from now on different. An enduring determination has been inscribed in him.

In this connection, Husserl notes that habituality, which is an essential feature of subjectivity, is quite different at the level of passivity from what it is at the level of activity. At the level of passivity, it consists in the transition to retention and through retention to lapse into the nearly dead past, unitl it is revived in the form of reproduction and recollective memory. At the level of ego activity, the ego is not an experience, only the *cogito* is; the ego is only its ego pole. If today I repeat my decision I performed yesterday, that is not, to be sure, mere recollection but is rather actualization of my judgmental decision. The decision may be given up, but that is quite different from an error, or deception in recollection.

Theory of judgment would then belong to a theory of spontaneity, not to a theory of passivity. Receptivity, as distinguished from pure passivity, is constituted within passivity: it may be called the most originary function of the ego to only make explicit and to attentionally turn toward the content received. Spontaneity, however, engenders the ego's own constituted forms.[16]

QUESTIONING AS A STRIVING TOWARD OVERCOMING MODALIZATION

Both doubt and questioning may arise at the level of passivity or at the level of spontaneity. In the sphere of passivity, the intuitional datum itself is

split within itself in intentional conflict. We can only express its structure in the words "Is it *A* or *B* or *C*?" Active doubt and active questioning are expressed in the same words, adding to it "I doubt or I ask... ." The passive disjunctive tension of problematic possibilities motivates the active doubt in which the ego is involved in a situation of splitting of acts. However, it immediately leads to a striving after a fixed decision. This striving is many-layered and finds expression in two sorts of questions: in the first place, there is the question in general seeking to come to a judgmental decision, the intentional correlate of which is a judgment. The proper sense of a question is exhibited through answering, i.e., in the answer. For with the answer, the striving reaches its fulfillment and satisfaction. However, the judgmental modes "Yes, *A* is" and "No, *A* is not" are possible answers. Conversely, every possible judgment can be thought of as the content of a question. Another possible answer is: "Yes, it is probable" or "No, it is not probable." Thus, to-take-as-probable is also a position-taking that decides, even if it is not finally satisfactory. A much weaker answer is also possible. To the question "Is *A* or *B*?" one may answer, "I am inclined to believe that *A* is," preceded by "I do not know for certain" or "I am undecided." If one said, "*A* is attractive," that would not have been an answer. Notice, however, that this sort of response belongs to a communicative situation. One may also, in such cases, simply say, "I do not have an answer."

Husserl asks, Does asking a question itself belong to the judgment modalities? Questioning does undoubtedly belong to the sphere of judgment and knowledge and so comes under the logic of cognitive reason. But, Husserl goes on to say, "all reason is at the same time practical reason, and so also logical reason."[17] Questioning is also a relationship, which aims practically at a judgment—or better still, at a judgmental decision.

However, there is a still higher level of questioning. Asked, "Is there an *A*," one replies: "Yes, *A* is there." But the questioner may persist: "Is *A* actually there?" This is a question about justification, directed not toward being *simpliciter* but at true, actual being. The question is a question about truth and actuality.

Husserl concludes the first part of the lectures on passive synthesis with the remark that our cognitive life, or the life of Logos, as a matter of fact, life itself, is fundamentally split apart between (1) passivity and receptivity and (2) spontaneous activity of the ego as the intellectual act.[18]

EVIDENCE

The second part of the lecture series is devoted to the theme of "evidence." This brings us again to the sphere of judgment, to begin with, in

the sphere of passivity, the function of fulfilling confirmation, strengthening beliefs.

Perception has its own synthetic character. It is a stream of phases, each of which on its part is a perception. Those phases are continuously being unified in the unity of a synthesis, i.e., consciousness of one and the same object. In every phase, we have the originary impression, retention, and protention. The unity is accomplished through the fact that the protention of every phase fulfills itself in the originary impression of the next. The process of perception is a continuously being-fulfilled process, whereby a coherence is being established. Once this coherence is captured, we have modalizations of perception, but no longer perception.

Fulfillment first takes place in the sphere of receptivity. We saw earlier how every perception is interpenetrated by expectations that, when fulfilled, originarily confirm the belief. This most original making-true a representing intention is fulfilled in a synthesis of the merely intended with the corresponding object itself. To render a representation evident is to bring it into the original synthesis of this sort—not any arbitrary synthesis whatsoever but synthesis only with a self-giving presentation.

A perception can enter into such a synthesis of fulfillment with new perceptions. Every outer perception, howsoever it may be the self-giving of its object, has its inner and outer horizons, and thereby is a consciousness pointing beyond its own content. The self-givenness of a spatial thing is self-givenness of a thing that appears perspectivally as the same although the perspectives themselves are always different and point beyond themselves to new perspectives. At the end, we discover empty horizons. Thus, writes Husserl, “wo kein Horizont, wo keine Leerintentionen, da ist auch keine Erfüllung” (“where there is no horizon, no empty intention, there is also no fulfillment”).[19]

Not every fulfillment is truth-making. In order to single out the synthesis of fulfillment, which amounts to making-true, we need to distinguish between various kinds of intuitions and intentions. We can begin with the determination that there are many different sorts of intuitive presentations. The original mode of intuition (always understood as doxic positing) is perception. One of its contrasted modalities is presentification. Presentification again has various forms. One of these is a recollection in which a past perception is presentified, i.e., a perception is presentified in the temporal modality of “past” as “having been.” Again, in another form of presentification, I see the front side of a thing, I do not see the backside that I had seen before but I presentify the backside as present now, as co-present. We also intuitively presentify an about-to-come-in-future, an intuitive expectation that is to say, e.g., the continuing being in future of the present object of perception. We also presentify,

as co-present, the mental lives of others along with the perceptual givenness of the others' bodies.

Just as there are various modes of intuitions, there are also various kinds of empty presentations. In general, to every mode of intuition there corresponds a possible mode of empty presentation, so that the corresponding empty presentation comes to a synthesis of coincidence with the filled, intuitive presentation. Every empty presentation must have a relation to an objectivity, although not every such presentation permits a clarification and exhibition of that object. Synthesis occurs when we are made to see intuitively what is emptily intended. Strictly speaking, we cannot call an empty nonintuitive presentation "a presentation." No object is constituted in it. And yet we do say that an intuition presents an object that was emptily intended.

An intuitive presentation does not simply disappear into nothing. We can rather say that what we had once intuited is now still in consciousness nonintuitively. Such an empty consciousness is retention. The way retention attaches itself to an earlier intuition, is *a* basic law of passive genesis. Every ur-impression, it was found to be a basic law of time-consciousness, modifies itself into a retentional consciousness. However, we must add that not every empty intention is of the same kind as a retentional modification. There is also protention—which indicates a similar, but second, law of genesis of the stream of experience. One can intuitively exhibit this protentional intention. Are these two empty intentions—retention and protention—of the same structure and differentiate only in their functioning role? Husserl detects a difference between them, which is expressed in the ways we use words in each case. In the case of protention, we speak of expecting; we say it is as though the present extends its open arms for the future. We do not use such words for retention. Strictly, truth-making is the present as it fulfills expectations and thereby relates to the future that is coming. A similar directedness lying in the nature of perception is not to be found in retention.

The connection of a perception with the empty presentation of the coming future is a synthetic one, i.e., a unity of consciousness that is a new constitutive accomplishment. Perception, one may say, has awakened the empty presentation (e.g., of the backside of a thing). These syntheses are not actively instituted by the ego, they come into being in pure passivity, having their noetic as well as noematic-objective aspects as correlatives. Husserl will also call this passive synthesis "associative synthesis."[20] Association, according to Husserl, is the name for a universal, operative form of passive genesis of a class of empty presentations that intend their objects with a specific mode of intentionality. One can say that such empty presentations stay in associative synthesis, and from it have obtained their awakened objective directionality.

We need to be clear about Husserl's position here. Not all presentations intend objectively. Retentions, which arise originally in time-consciousness, are such, i.e., they do not intend objectively. In this regard, they are different from protentions. Of course, retentions arising in time-consciousness do belong synthetically with the ur-impression, but this synthesis, belonging to the originary time-consciousness, is not associative.[21] The retentions do not come into being through an associative awakening working backward by an impression. They do not possess by themselves a directedness toward the emptily presented past. Husserl rejects Brentano's thesis according to which that retentions refer back to an impression is a case of original association. Such a thesis is rendered plausible, Husserl insists,[22] only if by "association" one means any connection of presentations with other presentations. Only in the case of protentions in original time-consciousness do we have genuinely associative awakening. Expectations, as originarily belonging to perceptions, are empty intentions.

Retention, as emerging originarily in time consciousness has no intentionality—though subsequently it may acquire it under circumstances, as for example, when the ego directs its look toward retention. In general, a presentation upon which the ego directs its look, be it an expectation, a retention, or even a perception, must have an intention toward an objectivity. A retention acquires this structure through a subsequently accruing association. For example, in a normal course of perception of a melody, a straightforwardly ringing phase of a tone brings to memory a past tone retentionally in consciousness and refers back to it. There occurs an associate awakening from the present to a retentional past that had come into being prior to such association. The retention has, by virtue of such association, taken over a directedness. Likewise, when the past has become nothing, a state into which all retentions eventually sink, one is awakened in the form of a distinct, but empty, retention. The awakening is brought about by some present presentation through association. Thus, Husserl distinguishes between the mere retention prior to association and the corresponding intentional structure of retentions made possible by association.

PASSIVE INTENTION AND FORMS OF ITS CONFIRMATION

Consider a protentional expectation, which is then confirmed, verified by an intuitional presentation. Since this expectation arises out of genetic synthesis to begin with, it is already objectively directed; so is every co-presentification. There are two ways in which any such empty intention can be intuitively fulfilled. It may be given an intuitive content by picturing (*Ausmahlen*) and clarification, and thereby components implicitly there in the objective sense

may be given a clarity. These components are pictorially represented; there would be others, which remain untouched.

Quite another kind of intuitional synthesis of coincidence occurs when the expected or co-presentified object is brought to actual perception. This is genuine confirmation. The intention, in the strict sense, is fulfilled.

Now as far as retentions are concerned, as we have learned, the originarily emerging ones are nonintuitive and sink into the difference-less, "life-less" horizon of the past unless associative awakening comes into play. Only such retentions as have become intentional are capable of the synthesis of intuitional feeling. Here, the two forms of confirmation—an intuitional illustration and a perceptual fulfillment—do not fall apart. In the recollection, which verifies the retention, what is emptily intended in the retention is made intuitively clear and verified. Recollective intuition presents the object of retentional intentions exactly as it is. Thus, in the case of retention, clarification and fulfilling confirmation are inseparable. Recollection in this case serves to present the object itself, and not merely pictorially represent it. It brings back the past directly and intuitively—given in the mode of "it itself."

Husserl here introduces a concept of "tendency." As belonging to a striving after confirmation, being-directed-toward is experienced from the very beginning as a tendency toward its own satisfaction. This satisfaction partially leaves open an unsatisfied remainder. As long as this remainder is there, the striving intention continues. Thus, by "fulfillment" one may mean complete satisfaction of the striving or one may mean relative, partial satisfaction. The locution "the object's self-givenness" at which intentionality aims is thus ambiguous. One cannot therefore just say, without qualification, that every consciousness harbors a striving toward the object in its self-givenness, but this is an essential possibility for every consciousness to acquire it through associative synthesis. The contrast between protention and retention shows this clearly as formulated earlier. Protention is intrinsically an intention directed toward the coming future and thus is a "vor-greifende Meinung," anticipatory, egoless tendency (in the sphere of passivity), which is also a belief, in a certain sense, that will be satisfied only in future. The presentified retention also means or intends something that lies in the past which cannot any longer be actualized. It contains no striving toward fulfillment.

There is no question of there being a wish, a desire, a willing that the intended be actual (or must have been actual). The continuous protention, together with the perception that is occurring—as in the case of hearing a melody—hides, at every moment, an anticipatory certainty of the coming (quite independently of any activity on my part). This intentionality is independent of whether the

tone is aesthetically pleasing to me or not. The aesthetic enjoyment or lack of it neither fulfills nor frustrates the protentional intention.

On the other hand, every cognitive intentionality is a striving, a quite different sort of striving—a striving either toward being or, if not toward being, toward having the object itself in intuition. In the synthesis of fulfillment, the intended or meant is now identified as the *Sinn*, which has no two modalities: the original pre-fulfillment *Sinn,* and the meaning-intention in the mode of "having the thing itself."

The nature of striving will shift accordingly. It may be directed toward "truth" (a character that results from the synthesis), or toward the synthesis itself, or toward the sense of satisfaction arising from it. The striving that belongs to the lowest level of doxic meaning, presentational intention is essentially different from the striving that belongs to every belief founded on that presentational basis.[23]

Thus, the empty consciousness of retention is fundamentally oriented differently from the empty expectation. Fulfillment of the first leads to the object, which is the past, experienced as past, itself, being given. Empty expectation does not. What is possible in the latter case is the picturing intuition, which cannot present its object as it is. Recollection brings to givenness—ideally, in perfect clarity—the past itself; empty retention has it within its grip in an unclear, empty manner. The object itself (*das Selbst*, in Husserl's use), when the original impression is gone, despite its emptiness, is not totally lost. Quite in contrast to this, intuitive expectation is only a "pre-presentation" (*Vorvorstellung*) offering a picture of the coming instead of the object itself, not even an empty presentation of the thing itself. It is an anticipatory presentation directed toward the anticipated.

It follows that even prior to actual confirmation of truth there is also a stage of strengthening owing to the fulfillment property of the backward-directed rays of recollection. It can be that upon finding an old letter written by me, an indefinitely general presentation of my own past may arise, which receives a fulfillment through the emergence of the recollection of that past. In the sphere of anticipation, there can be strengthening but no confirmation.

We can say that not all intuitions can function as truth-confirmatory. Such are intuitions in intuitive expectation of what is coming and similar presentification of an unknown co-present.

Recollection, although it is intuitive presentation of a past experience, is not, in the strict sense, bodily presence; one can say that it is rather "the past in bodily givenness" (*leibhafte Vergangenheit*). It is a direct access to the past as experienced, the having the object itself as it "has been." That is why Husserl describes perception as the original, living, acquisition (*Erwerbung*)

of an object, recollection as original, mental going back to the already acquired, original reactivation about it.[24] Both these functions are implicated in knowledge by being related to each other.

The locutions "acquisition" and "reactivation" are not merely metaphors; they have appropriateness about them. An acquisition that can never be reactivated and made available is hardly an acquisition. An object as an identical one has being for a subject, when the subject can return in recollection to the same object he had earlier perceived.

When thinking of different modalities of verification, confirmation of truth, and strengthening, we need also to consider their opposites: namely, falsification and weakening. In the case of frustration, instead of fulfillment, something other than the intended itself appears in the mode of being itself. There is a negation of synthesis of coincidence. What occurs instead of a synthesis of identification is a synthesis of being an other, whereby the intended undergoes a cancellation.[25]

We have also seen the original, most primitive notion of *confirmation*, making true, whose relation to the logical principles of noncontradiction and excluded middle needs to be explored. For this purpose, Husserl will introduce a secondary notion of verification, which obtains in the sphere of doxic intentions or beliefs. Beliefs may agree with other beliefs, even when they are unfulfilled. Through such mutual consistency, they are not proven to be true, but they become stronger. Similarly, empty beliefs may conflict with other empty beliefs, and as a result may occasion the rise of doubt. Such strengthening through mutual consistency of beliefs plays an important role even when, as in perception, the object is itself given. In the case of a perception, what is called horizon stands for interconnected empty intentions that are actualized in course of the progressive unfolding of perception. Everywhere we have such systems of intentions unified into a total intention.

A NOTE ON RECOLLECTION (*WIEDERERINNERUNG*)

Husserl is well aware that his thesis on recollection is controversial—the thesis, namely, that in recollection the past that is being recollected is itself presented, but as past. To develop this thesis, he wrote a text, now included in Husserliana volume XI as *Beilage* VIII, and dated 1922–23. The text is entitled "The Apodicticity of Recollection." In this text Husserl is replying to the skeptical objection that memory is dubitable. If memory is not a source of apodictic truths regarding my experiences, then I cannot any longer speak of my endless stream of life, of my past ego and my past intentional experiences, so argues Husserl at the outset. I would then be restricted only to my present *cogito* and my present reflection on it. If I now make a phenomenologically

valid statement about my *cogito*, I cannot repeat that statement later on. I cannot also any longer speak of the phenomenological time as an actual form of my actually streaming life. The statement "I am" would be completely sterile. To overcome this solipsism of the present, I must be given to myself as much through my present perceptions, as in my present recollections of my past egological life.

After these preliminary remarks, Husserl proceeds to distinguish between two sorts of transcendental reductions with regard to a recollection, as also for all presentifications.

(1) In the first place, I can perform the natural reflection whereby the experience of actually recollecting with its intentional content, a song that I had heard, is what remains. I can say "I have now this recollection."
(2) In the second place—performing a reflection in the recollection—I bracket the actual existence of the song I heard, and have the recollection as a transcendental phenomenon having for its intentional content a past transcendental experience of my ego. I place within brackets the positing of the past objectivity, but I still have the belief in my past perceiving (hearing the song) as the content of my present recollection. With this I can recover my experiences as constituting an endless life in an endless immanent temporal form.

With this I am able to recognize a twofold evidence: evidence in the flux of immanent perception, and evidence of the corresponding expression. The first evidence pertains to the being of the tone as a continuously being fulfilled intention as an actual self-givenness. But besides this, we also have the just past stretch of tone still held in retention with certainty. This mode of certainty continues through the entire continuum of intentionality. Now we can describe this phenomenon in the expression "tone C minor." When such a descriptive expression finds a synthesis of coincidence with the continuing acoustic phenomenon, there is a certain adequacy in description that we can reach. The words acquire a certain evidence, a certain fittingness with the given phenomenon. Repetition of the expression becomes a matter of recollection.

When we go beyond the evidence of a moment to the possibility of returning to it again and again, we cannot but seek the help of recollection. Thus, only from recollection do we derive the possibility of facts which are in themselves, which are experienced in perception but to which we can return again and again, identifying them always as being the same? Thus, besides the truth of the moment, we get an enduring truth.

What Husserl is denying is the outright skepticism with regard to recollective memory. True, it can sometimes deceive. Nevertheless, it also yields apodictic truths. Let us see how. Leaving aside the fact that recollection has always a

degree of clarity whose upper limit is a perfect remembrance, it is easy to see that it is absolutely evident that I had heard a piece of music which I now recollect. It is also absolutely evident that the particular experience I now recollect I had once in the past. An undeniable certainty belongs to recollection, in which a true "itself" is intuited as it was.

At the same time, every recollection intentionally refers to a continuum of recollections of presentified presents, a continuum of filled time. Husserl's example is: I recollect a conversation I had with a student in my office, the conversation proceeds and is "preserved" in a series of recollections, each fulfilling the earlier ones, finally terminating, with the strike of the clock, with the remembrance "now it is time for me to go to class!" followed by recollection of my going until I come to the here and the now, the actual perceptual present. Just as an original self-giving in a perception contains an element of protention, a horizon of anticipation, pointing to the future, and every actual urpresent emerges as fulfillment of preceding protention, similarly within every recollection there is a protentional tendency whose fulfillment is the emerging present (which is the past "now"). However, the recollection is also a present experience, and so far, a perceptual present appears in it, while a past "now" is being presentified.

THE BEGINNINGLESSNESS AND ENDLESSNESS OF TRANSCENDENTAL LIFE

Husserl now draws the consequence from the above remarks, that *the life of transcendental ego could not have had a beginning, just as it cannot come to an end*. The argument[26] runs as follows:

The present is necessarily a fulfilled present, and so implies an earlier protention that is being fulfilled. The earlier protention also is a present, a "now," and thus a fulfillment of a still earlier protention. The object or process that is being experienced may come to an end. However, the process of experiencing will continue. The tone that I hear comes to an end, but its ceasing to be will be experienced in a "now." The world may not be. But it would be countersensical to suppose that the immanent being ceases to be. "Ceasing to be" requires a consciousness in which it is "objectively made conscious-of." Every recollection must have an intentional horizon that can again be "awakened," leading to new possible recollections. Recollection, being modification of a perception as an act, presupposes a wakeful ego. Awakening of the background through association presupposes awakening of the ego. Where the ego fully "sleeps," there association is not possible. Thus recollection can be "grounded" ad infinitum.

Time is possible only as original present, or as original past, or as original future. But the original present is continuing, present that is moving ahead,

i.e., a continuous change of the present as facing up to the future. Likewise, every past is also moving back continuously, and transforms itself with the present to which it is attached. Time then is endless, and so is transcendental life. The transcendental ego, therefore, could not have been born. To every now belongs a horizon of past that can be endlessly developed, actualized, awakened. This implies that the ego was eternal. In the same way, the future also is endless.

It should be emphasized that Husserl is not saying that the soul or the mind is immortal. The soul or the mind does indeed die, as is confirmed by everyday experience. The human-ego, which is born and dies, hides a transcendental I, his transcendental ego, which neither is born nor dies.

THE PROBLEM OF THE FINALITY OF EXPERIENCE

Husserl knows full well that the syntheses he speaks of are not isolated particular ones but rather inseparably belong to a universal milieu of always newly awakened empty intentions in which they are synthetically interconnected. The world is the universal interconnected, mutually coherent intentional syntheses to which belongs a universal certainty of belief. In this universal structure there are breaks, incoherencies, negations, and rejections of many partial beliefs, doubts—but these are removed, resolved, resulting in the reestablishment of coherence, i.e., the unity of the world.

Now Husserl raises some very fundamental questions. In all this, evidence as the self-intuition of the intended objectivity in a synthesis of identification plays a decisive role. But we cannot but ask, Does evidence in this sense deliver the final truth? Truth, strictly speaking, must be final, and yet experience is contradicted by fresh experience making it impossible to have a decisively final grounding in experience. And yet one believes that every judgment must be finally decidable, as though a final truth is hidden behind every judgment. It is as though to every question there already belongs a decisive answer. Differently put, it seems as though every judgment stays under an absolutely valid norm, whether we know the norm or not. Other difficult questions arise in this context. For example, is it the case that every judgment about the future must have a final truth-value? Must it be already pre-decided? Here we come to reflect on the validity of the fundamental principles of noncontradiction and excluded middle. Are these principles of noncontradiction and excluded middle grounded in the sphere of passive experience? Are these principles sufficiently well grounded?

Husserl's question really amounts to this: If we focus on the sphere of passivity and the way our perceptual beliefs imply retentional and protentional beliefs, is the possibility, or rather the necessary possibility, of verification (of

truth) or rejection to be found there with insight? Can we find there the origin of the "*already* being decided" in the structure of the transcendental stream of experience? Until the final synthesis is affected or found to be contradicted, how can we say that what will ultimately prevail is already *in itself* decided? What is the origin of this sense "in itself"?

In reflecting on this sort of question, one may want to distinguish sharply between (1) mathematical and other essential judgments, (2) empirical judgments about the immanent sphere of experience, and (3) empirical judgments about transcendent objects. With regard to (1) and (2), one can say that truth belongs to the very sense of the proposition. In the case of (3), although it is true that in the flow of time-consciousness one now is followed by another, it cannot be anticipated with decisiveness which tone, or which hyletic datum, will follow when one tone ceases to be. With regard to transcendent things, although the expectations belonging to the horizon are satisfied innumerable times, it cannot be decisively concluded that the expectations will not be completely frustrated next time, that the course of the world runs contrary to all expectations. However, we want to believe that in a world in itself, our empirical beliefs are in themselves either true or false and are decidable as such.

The world is primarily given to us through outer perceptions, which are continuously confirming each other. They also are coherent with self-giving reproductions in recollections. In spite of gaps, incoherencies and doubts, the world is always, continuously there. However, the question may arise, Will it continue to be as it has so long been? May it not be that outer perceptions conflict with each other, and eventually some one perception is the last and finally valid external perception, even if consciousness continues to be there? In addition, does not external perception evidently lead to infinite endlessness? Would each one then be containing unfulfilled open intentions? In the realm of immanence as well is not the same possible, namely, that every presentation is negotiable by new presentations? What functions as the norm for self-giving may be reduced to nothing by new presentations. With regard to the sphere of immanence, has not Husserl claimed that the being that is constituted in a living present is not only self-giving but also absolutely secure from possible negation. However, is not this security only a matter of that moment? The immanent flows, and that "now" is no more. But can't we return to that moment again and again in recollection?

Whenever we speak of an object, we are led to the possibility of recollections, which can be repeated. This recollection is not the same as retentions, as still having the now within its grip. We must consider the possibility of deception in such recollections. Husserl here distinguishes between distant recollections and near memories. Near memories are awakened by still originally living

present retentions. In such cases, there may gradually arise a certain unclarity in the reproduction—as though, writes Husserl, through a mist—but the "genetic origin," the *Ursprungsrecht*, still confers on it the undeniable status of "giving the past itself." As contrasted, the memories that do not have their connectedness with the immediately given retention, but rather are reliving a long since "sunk back" past, may still preserve their claim to be intuitively self-giving, but when the degree of clarity sinks very low, we may invoke the active ego to detect any deceptions present in its claims.

We need to look here into the origin of error in the sphere of passivity, which would be error in its original form of *Vermengung*, confusion, mixing-up (one thing with another).[27]

ASSOCIATION

"Association" designates a form of lawfulness of immanent genesis belonging to consciousness within the framework of phenomenological reduction. Within this sphere, we find a peculiar connection between the presentified and the recollected, such that the present recalls the past. Likewise, as one recollection is running its course, another appears on the scene, such that the first recollected brings about the remembrance of the second. A perceptual consciousness serves as an awakening consciousness, inasmuch as it awakens a reproductive consciousness the latter likewise awakens by recovering a past consciousness.

Husserl's discussion of association differs from the usual psychological theories of association inasmuch as they do not know of phenomenological reduction and understand association as a kind of causal account. Husserl's theory takes association as a law that determines the genesis and synthesis of *pure* experience within the reduced sphere of immanence. In this regard, Kant offers a transcendental theory of association and anticipates Husserl's theory.

Among the phenomena that a theory of association has to deal with are: first, actual and possible reproductions and recollections, and second, the genesis of expectations and apperceptions. Together, these are phenomena of *Vorgriffe*, or pre-grasping, which are anticipatory intentions. These are the problems, at the level of passivity, concerning modes of inductive inference. In each case, Husserl is looking for "awakening" and "being awakened," prior to the obtaining of a relation between the sign and the signified. Connected with it is the question of implicit consciousness of a manifold and explicitly singling out of particular objects. We have also to consider distinctions between immediate and mediate association: if an *a* brings about a memory of a *b*, and the latter reminds of a *c*, then *c* is not immediately but mediately associated with *a*. While immediate association leads to remembering a similar

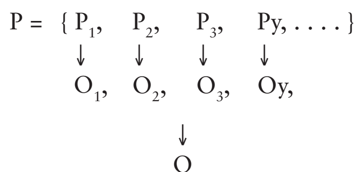
object, we may notice that this similar object does not remain isolated but, in a certain sense, the entire past consciousness is implicitly there, from which a particular object may be singled out. Husserl thus is led to formulate an essential law:[28] *Every awakening proceeds from an impressional or from an already nonintuitively or intuitively reproduced present toward another reproduced present,* which movement presupposes a "bridge element" of something similar, and the bridges are a special kind of synthesis, namely, synthesis of resemblance. We begin to understand how every present leads to all the past, how by going beyond the living retention it can be related to the entire sphere of the *forgotten*. We also begin to solve a related problem: how the pure ego can have consciousness of the fact that an endless field of past experiences are behind, a unity of the past life, in the form of time, accessible to him through reproductive memory, or, what is the same, can be awakened in its own being. More answerable is a deeper question: Can subjectivity truly have its own past and *what sort of "having" is it* if all possibility of reproductive memory failed, if the conditions for the possibility of "awakening" were, in principle, not satisfied? We are face to face with the fundamental *problem of clarifying the possibility of subjectivity itself*. How does subjectivity acquire the sense of a being—a being for itself, which is constituting itself as having being for itself? A satisfactory solution of this question requires a phenomenology of reproductive awakening and, correlatively, of the constitution of its own "having been" in the endless immanent time.

The other half of this problem concerns the constitution of the endless life of subjectivity in future, for whose clarification we need a phenomenology of anticipatory association.

Both these questions presuppose the syntheses of original time-consciousness. I have already expounded Husserl's researches into this last problem. Here Husserl recognizes Kant's great contribution in the First Edition Deduction,[29] but points out that Kant's account is geared to a higher-level problem, namely, the problem of the constitution of the transcendent things in objective Space and Time, but Kant does not see the more fundamental syntheses taking place within the sphere of reduced immanence.

Speaking of "synthesis" we have to take note of the following wonderful phenomenon: every perception and every phase in the continuity of a developing perception has its own intentional object. And yet the entire continuous process consisting of these phases is one perception and has one intentional object, as represented diagrammatically.

Just as the consciousnesses (of) P_1, P_2, P_3, … are unified in the unity of P, so are the intentional objects O_1, O_2, O_3, … unified in one object O. This exemplifies the fundamental fact of unity and identity both of consciousness



(*P*) and of intentional object (O).[30] The identity of the object *O* is, however, not a *reell* component of *P* but is an ideal meaning, although the identity of *O* can be of various kinds, depending on whether *O* is a concrete thing, an abstract property, or some other sort of abstract entity, such as an *eidos*.

As regards the time-synthesis, we have to keep in mind not only the syntheses of retention and protention that attach to any temporally enduring object but also the way there corresponds to every *now* a universal synthesis through which a concrete present is constituted. Let us for a moment remain with the continuous synthetic unity of a streaming present, without bringing in the consideration of recollections of the past and expectations of the future, without considering any kind of act of thinking, evaluation, and willing. Let us presuppose immanent objectivities are already singled out wholes, which contain explicit parts: similarities and dissimilarities, homogeneity and heterogeneity determine the kinds of connections among such constituted objects. Connections are achievements of synthesis (of consciousness). When we are dealing with real objects, it makes sense to say that mere similarity does not create any real relation among them or any real link connecting the two. But now we are speaking about immanent data of consciousness, e.g., of concrete color data within the unity of a streaming present consciousness as coexisting and enduring together. Various color data, within the visual field, are specially related as forming a visual group, and thus are unified. This connectedness by similarity has its degrees, the highest being equality. The units form groups of such similar unities. A higher level of constitution takes place when two or more such groups having the same form but different qualitative unities (a red square and a blue square) come to a coincidence as being the same, though with differences. We compare the two and find that they are similar as squares but dissimilar with regard to color. Similarities may then be specified as "similarity in respect of *a*" and "similarity with respect to *b*." Thus begins the process of inner determination and partition, in passivity, and therewith we arrive at a presupposition of the explication of the inner marks and parts in and through activity, eventually in judgmental activity.

What Husserl is doing is to consider the structure of a living immanently present that is the most universal genetic phenomenon.[31] We find in such a living

present a hyletic core, constituted in a rather loose manner out of a manifold of sensory data (e.g., visual data, tonal data, etc.). In waking consciousness life, there must be many such data emerging. Husserl describes how these data are unified in distinct groups, as also in entire sense-fields. Everything prominent in a living present and also homogenous must be related. Accordingly, every sense-field is a unitary whole. Everything visual is connected by visual homogeneity, so also are acoustic and tactile fields. A visual datum and an acoustic datum are heterogeneous and unified, only through the temporality of the living present, which is a formal unity.

Between entities that stand out from other data, there is a sort of unity, called "contrast." In a group of homogenous members (a bunch of red dots on a white surface), each one stands out in contrast with the others, but they are also united with each other by fusion.

Besides, every datum that stands out is related to every other in an external relation of succession, but at the same time each has within itself a synthetic character, is by itself a continuity, a continuous fusion of contents. A color in the visual field is such a continuous process from phase to phase, constituting itself as having a temporal extension. The concrete unity of an immanent datum is thinkable only as a continuity of content in and by virtue of a continuity of an extension, or of a duration. All continuity of content, e.g., of a violin tone, is a unity of a continuous fusion from phase to phase. Only in this way does it acquire a real unity with a temporal extension.

The concrete unity of an immanent datum is thinkable only as a continuity of content in and by virtue of a continuity of an extension, a duration. All continuity of content, e.g., of a violin tone, is a unity of a continuous fusion from phase to phase. Only in this way does it acquire a real unity with a temporal extension.

A visual datum and an acoustic datum cannot constitute a unity of an immanent datum. For a unitary datum, what is needed is homogeneity in the continuity.

Husserl goes on to develop a phenomenology of sense-fields.[32] These fields are considered purely as systems of ordering, and the goal is to formulate the essential concepts and axioms necessary for the foundation of a geometry and topology of these fields.

THE PHENOMENON OF AFFECTION

Close to questions about association are the problems concerning affection. "Affection," for Husserl, stands for the conscious attraction that an object of consciousness exercises upon the ego, resulting in the ego's turning toward it and striving for an intuition of the object, a closer knowledge, a taking note

of it, etc. Objects constituted by consciousness are, in part, explicit, which is to say, they stand out and actually affect the ego, also, in part implicit, i.e., having parts and moments that, under favorable circumstances, can be made to stand out, whereby they can exercise affection upon the ego. So Husserl goes on to distinguish between actual affection and tendency toward affection as a nonempty potentiality grounded in the nature of the case. Sensory data have the same affectivity; in Husserl's words, they "send similar rays of affective energy to the ego pole," but those, which are weak, do not quite reach the ego and do not become, for the ego, an actual attraction.[33]

Affection presupposes first of all a standing out in the impressional sphere, and is, in a certain way, a function of contrast when the latter is strong, e.g., in the case of a particular colored figure, specific smell, sound of a cart's rolling, tone of a song, etc. When the song wins over the rest, we turn toward it. A powerful crash may interrupt, as in an explosion, thereby shutting off the affective power of the rest of the sensory field.

At the lowest genetic level stand the impressional affections. In the domain of feelings, there are those that attach to the sensory data. On the one hand, an incoming affection is functionally dependent upon the relative strength of the sensory data and, on the other hand, upon the feelings generated by the sensory data. Here instinctive drives single out the object, or moments in it. There are also laws that determine the propagation of the first affection. Propagation here may be described as awakening of our intention directed toward an object, an intentional awakening. A special case of this is when the affection works to bring about attention, attentive grasping, and explication. One can even speak of an original association in the case of affection in which case there is not yet any occurrence of reproduction. There is here a distinct sphere of affective tendencies, which are unified through association. The questions surrounding this issue may be given the title "Phenomenology of the Unconsciousness," which would be like throwing phenomenological light on this night of darkness.

Within the living present, there are always degrees of liveliness, which should not be confused with intentionality in the contents themselves. The unconscious designates the "null" of the liveliness of consciousness, but not a nothing. There is rather a nothingness, only with regard to the affective power. Also, as every concrete datum of the living present sinks into the phenomenal past, the retentional modification leads necessarily to an affective nothingness. Thus, to every living present belongs a changing affective null horizon, an affective powerlessness in the background or underground of lack of liveliness. All lines of affection originate within the ur-impression. As the different components of the living present, in course of retentional modification, lose

their prominence and gradually sink into affective powerlessness, we can say that they enter into the night of the unconsciousness.[34]

STEPS OF ASSOCIATION

The first step, called ur-association, is made possible by the objective structure of the living present; it is an awakening, which is systematic and affective. It belongs to every sort of original synthesis leading to unification of multiplicity.

The second step is that of backward-moving awakening, which again illuminates darkened empty representations and brings to validity their implicit meaning contents. To this level belongs the important case of awakening of representations of the null sphere.

The third step consists of transition of such awakened empty representations into reproductive intuitive presentations, and that amounts now to recollections.

One can here formulate the proposition: empty representations that have been awakened have in general a tendency to lead to self-giving intuitions, i.e., eventually to recollections. To this there is a correlative law: recollections could arise only through awakening of empty representations.

THE PHENOMENON OF EXPECTATION

Another new directionality of association-determined lawfulness is expectation. The future, which belongs to the constituted object, arises out of the protentions, both discrete and continuous, in accordance with the laws of formation of expectation. Already in the immanent sphere of hyletic data, expectation is possible, not only as expectation of the future. This occurs when there is, within an impressional present, a missing member among coexistence of elements by virtue of synthesis of similarity in a certain configuration. A similar content brings to memory a similar content, but also makes us await a similar, both in a successive series and among coexistent elements. The anticipatory belief in expectation has a graduality of force (*Kraft*), depending upon the accumulation of inductive instances and the frequency of the emergence of similar instances under similar circumstances.

Husserl distinguishes, in a text[35] from about the same time, between kinesthetic expectations and potential expectations in the case of external perception. In such a case, the lives of expectation-directed intentions are multidimensional and constitute the total horizon. Out of those lines, one is actualized being motivated by the actual course of kinesthesis, e.g., the subjective eye movements, and has the character of being an actual expectation. The remaining lines remain merely potential and can be awakened from their dormant state; when awakened they assume the form of an "I can." However,

here we are dealing with a basic feature of the passive sphere, not with a kind of intending by the active ego.

ON THE POSSIBILITY OF ERROR AT THE LEVEL OF PASSIVITY

Kant had famously held that the senses do not err, all error being due to judgment.[36] With this, Kant initiated an understanding of error that is modern. Neither the ancient Greeks nor the ancient Indians shared this understanding of error. The Indians held that there can be an error in seeing, corrected by seeing better and closer. Husserl seems to share this position in general. But he wanted to determine how precisely in the sphere of passivity there can at all arise inconsistency, incoherence, confusion, coincidence, and overlapping between different things belonging to different pasts.[37] The great Indian philosopher Samkara calls this phenomenon *adhyasa*, or superimposition, and defines it as "appearance of what is seen before in another (locus)—the appearance being like remembering (*smrtirūpa paratra pūrvadṛṣtāvabhāsa*). Husserl seems to be asking how such an experience is possible.

Husserl elaborates his problem thus: To every recollection there belongs, ideally, a possible continuity of awakenings, a continuity of possible recollections, leading up to the living present in which we are. Every such recollection and every such series must, in principle, be consistent, for it only reproduces what is already unconsciously there, and it originally constitutes this very object as it itself is (i.e., as past). This original constitution cannot falsify the sense of the constituted. How then, in this recollection, can there be an error at all? Our theory, Husserl insists, must be able to account for the origin of error, of a merely seeming appearance, of mere nothingness. Recollection does deceive, but what could be the origin of this concept of deception? How could different memories push and displace each other, penetrate into each other, so that different pasts could belong together? This phenomenon seems to conflict with the eidetic law that the originary time-filled can be filled intuitively only once, so that a perceptual present does not allow that as long as the perception is fully intuitive, a recollection can simultaneously be fully intuitive.[38] To formulate the problem in the case of the Vedāntin, using Husserl's language, how can the intuitive perception of a "this" in front of me (this being a rope) persist simultaneously with an intuitive recollection/reproduction (*smṛtirūpa*) of a snake—both in the same "now"? The living present as the place for original constitution is originally given, in its living character, only once.

If two competing memories, intuitive reproductions, have the same affective power, then they would be involved in a conflict, a tension. However, the situation may be more decisive than that when owing to imbalance of affective power, one intuition may overcome, push out, and dominate the other. There

may be also the added factor arising from the relative clarity or unclarity of the two competing intuitions. All confusion, mixing up one with another, requires some degree of unclarity. Husserl's position seems to be that it is relative lack of clarity which in the long run engenders the possibility of confusion and so of error and deception. The answer is very Cartesian, as one would have expected. A mere appearance shows itself for what it is, in principle, only in passing over to a higher stage of clarity. Every truth-confirmation is bringing what is hidden to the clarity of self-givenness.[39] With this is connected what Husserl calls here a universal law of consciousness in general; consciousness is always in the form of self-giving as a perception and also a self-giving (intuition of an object itself) in the form of reproductive remembering.[40] *Consciousness, in effect, is basically intuitive*—perceptual presentation of a living present and a reproductive intuition of a recollected past.

All self-giving[41] is, in a certain sense, transcendent, what is given is a self which is transcendent. Even the so-called immanent perception is so; what is given in an immanent experience can be made an object through active identification by the ego. In this extended sense, *the first transcendent is the stream of consciousness and its immanent time*. It is itself given in the recollections and syntheses of recollections—although it is self-given approximately and incompletely. The idea of the true self, as the idea of complete self-givenness, is constituted for the active ego. Compared to it, the transcendence of the real world in space is only a transcendence of the second level. Only in relation to it is the stream of consciousness called immanent.

BEING-IN-ITSELF (*AN SICH*) OF CONSCIOUSNESS

Consciousness is not alone a streaming original presence, in the midst of which sometimes recollections appear. Not alone do experiences (*Erlebnisse*) appear one after another in a fixed temporal order, constituting a stream, which always terminates in a present. However, we have to note that the consciousness as so described is a fact given for the ego. The stream of consciousness up to the now is a true being, and it is so for an ego, no matter whether the ego determines it in this way or not. Every experience that has taken place, has taken place in itself. For an ego, it is still a true being in itself, a being that is knowable. It is an ideal correlate of possible confirmation, an ideal norm that is implicit in consciousness.

We have learned about how, prior to all ego activities, consciousness is able to objectify itself (although this objectification in the passive sphere is different from the strict locutions of objectification by the ego's acts). We also find that there is an eidetic genesis of how consciousness comes to have its own past and also to know the past as past. To every consciousness, by its eidetic genesis,

belongs the possibility of a series of recollective grasp of the past, a continuous series of fulfillments, more or less clear, but nevertheless remaining under an ideal norm of perfect clarity—the series terminating in a living present.

But does consciousness have a future dimension?

Although the streaming consciousness always projects forward a protentional horizon, it is not easily to be appreciated how this predelineation can ever generate the sort of compulsion which can assure us that the future is anticipated as it is going to be in truth. It is perception that finally decides about truth. It is only the formal structure of protention that is a priori compelling, not the material content. Can we then say that an objective future is constituted, just as an objective past is?

As against this kind of questioning, Husserl asserts, and tries to demonstrate, that not unlike the past, the future is also objectively constituted. His argument for this seemingly counterintuitive position proceeds as follows.[42]

Our streaming consciousness is able to bring such a future into being through the fact that it constitutes an objective world in its transcendent intentionality. Things constitute themselves in immanent experience, although they themselves are not experiences. They are constituted rather as intentional unities of actual and possible perceptions of identities that endure and, going beyond the experienced and not-experienced past and present, reach into the future objectively. A thing has its future *an sich,* whether it is or is not perceived. Much about it is still indeterminate, but nevertheless everything about it is objective, though constituted as determinable indeterminacies. Errors and deceptions are possible, but they all presuppose an underlying true being to be sought. Nature as a universal, interconnected structure of things is determined objectively as regards its past, present, and future. In the objective attitude, the future is determinable from the experienced present state of nature. My experiences are also correspondingly regulated to be able to constitute such a world of objects. A consciousness that constitutes such a nature must have this "wonderful inner organization," so that the predelineation of the future is not a blind and basically meaningless hope but is based upon an expectation to be able to know. In principle, for every kind of objectivity that is there for us, there is a sort of self-givenness and a correlative path for truth-confirmation and corresponding true being.

AN APPENDIX ON "ACTIVE AND PASSIVE SYNTHESIS"

In 1920–21, Husserl gave a lecture course on "Transcendental Logic," whose second part he read later in 1923 and also in 1925–26 during his lecture series and was obviously intended to be a part of the lectures on passive synthesis. Quite appropriately, this part is now published as a supplement to Husserliana volume XI.

By way of turning to the accomplishments of activities of the ego, Husserl reflects on the relation between activity and passivity. An object, a *Gegenstand*, is there for the active ego, so are also such concepts as "identical meaning," "being," "modalities of being," "true being," and "confirmation." What, however, was accomplished at the level of passivity, for the determination of which we need to abstract from all activities? The situation gets more complicated, since every accomplishment of activity itself again sinks back into the original passivity.

There are two concepts of the relation between passivity and activity—that of Kant and that of Leibniz. We need to ask ourselves how we are to place Husserl's continuing concern with this distinction in relation to these two predecessors. Kant considers the distinction as being between two radically different sources of knowledge, two cognitive faculties, while Leibniz regards the distinction as being only one of degree. According to Kant, sensibility can only intuit, understanding can only think; the two cannot exchange their functions. On Leibniz's view, which Kant explicitly criticizes,[43] the distinction is only one of degree, passivity being but a low degree of activity. Common to both is the thesis that activity presupposes passivity, and that passivity provides the basis for activity. So at least is Husserl's position to begin with.

The activities of the ego, which eventually will lead to the constitution of the logical, begin with an attentive turning toward, so that attention provides the bridge to activities. All activities, in the strict sense, operate in the field of attentiveness.[44] But affections must reach and affect the ego, so that the ego may turn toward them. Such affections emerge from a background.

So far, speaking of the realm of passivity, Husserl has not said anything about feelings; he has spoken only of presentations, or more pointedly, of the sphere of sensations. However, feelings play a permanent constitutive role at this level. The identical object constituted in passivity may, by itself, arouse a feeling, it may be characterized as pleasant or as unpleasant, or as favorable or unfavorable, which may be carried over to the corresponding consciousness of the object and the correlative noematic consciousness. A new sort of consciousness of object is thereby founded, a new sort of intentionality, a consciousness of feeling. A feeling character accrues to the noema, a character such as "pleasant" or as "sadly to be missed." The character appears as a being-character, as a being-modality. One can find it by appropriate turn of the attention, and turn to it as an objective, noematic property. Consciousness continues to perform its objectivating function, to constitute itself as an object, and its entire life goes on in this accomplishment. Whatever it manifests as nonobjective is also made objective, thereby laying down a line of actual and possible identifications. Once an object is already constituted, a feeling-consciousness may be

built on it. The two consciousnesses—the founding object-consciousness and the founded feeling—do not simply remain side by side, but the latter has for its object what the former has already constituted. The feeling also constitutes a layer which can be identified and which attaches to the already available *noema*. As a consequence, objective meaning-contents, arising from nonobjectifying modes of consciousness, acquire objectification. A new stratum of objects, such as objective values, comes into being, also artworks and economic grounds to which objective values attach. Such feeling predicates arise from the intentionality of feelings. One must, however, distinguish between feelings themselves (which may be in fluctuation) and the objective predicates arising from them at the level either of passivity or of active objectification.

Such predicates are constituted in stages: first, with regard to the hyletic data (a smell or a color as attractive or as repulsive), then with regard to an entire sensuous thing. There may be objects which are so constituted that they do not admit of value, or generally speaking, feeling-predicates such as merely physical nature.

As a constituted object exercises an influence on the ego; we have an affection and a stimulus for gradually changing strength. From the side of the ego, there is a tendency to turn toward the affection, and therewith to achieve objectification. The affection constituting the level of passivity—the ego is attracted or stimulated—is already directed even if not actively. In the case of feelings we can also find these different kinds of operation. At the fact level of passivity, there is a mode of feeling without active participation by the ego, and a corresponding active mode. We find different degrees of tendency toward turning toward; when the feeling explicitly emerges, we do not yet have an attentiveness but have something like it, a parallel mode of attention. For the feeling-character itself to become the theme, there needs to be an explicitly active attentiveness. The ego takes up a new attitude of becoming a feeling ego; the feeling now emanates from the ego. Just as the objectifying consciousness has its own synthesis that, at the level of activity, become syntheses of knowledge, so also in the case of feelings: the feeling-consciousness has its own syntheses, its own modalizations, which become attached to being-modalities, through the relation of founding-founded. What was once experienced by the ego as pleasing acquires the modality of painfully missing when the object has the ontic modality of not being any more.

Very closely connected to feeling are the modes of striving and desiring. Desiring is also tendencial, but its tendency is of a sort different from that of feeling. It is a tendency toward (*Hinstreben*) or a tendency away from (*Wegstreben*). Its fulfillment is the lessening, and finally elimination, of tension, which has its corresponding feeling. The realization of a desire is a synthetic

consciousness. It can be passive, when it is involuntary. It is active when it is voluntary. Willing is not mere desiring, it belongs entirely to the sphere of activity, it is a specific sort of activity that extends over the entire field of consciousness insofar as every activity can emerge as voluntary activity.

A specially interesting sort of free activity of objectification, which especially interests Husserl, is phantasy, which also functions in the sphere of passivity. Phantasy designates a most peculiar modification of all kinds of consciousness along with their noematic structures. Consider the distinction between an actual perception in which an object is brought to givenness in its actual being, and a quasi-perceiving that we experience in the case of a painting of a phantasy landscape. In the latter case, the things are not there actually but have a sort of quasi-actuality. This case is not one of mere seeming appearance, when, for example, there is a split consciousness with two intuitive appearances demanding our belief. In the present case of quasi-perception of a phantasy object, there is no conflict, no negation, and no affirmation. The perceived phantasy world is there as the only world, and yet is not the actual world. Unlike perception of an actuality, it is also not experiencing of object, it is rather an as-if experience, but not a reproductive consciousness. We do not take the being of the object seriously. The constituting consciousness is rather a playful consciousness, the being is a playful being (*spielerisches Sein*).

But a phantasy may be reproductive, and may be, in its intuitive content, fully like a memory. In reproductive phantasy, an appearance is there before us, not as a deceptive appearance, but as phantasy image either as present or as past or as future; all that, however, is play. Every consciousness can be modified into a phantasy, which refers back to an original unmodified, positional consciousness. Phantasy constitutes a coherent intuitional objectivity, which is a noematic structure.

Husserl now passes to introducing the idea of active objectification, beginning with the idea of thematization. We need not consider this topic here; our concern in this chapter has remained with the sphere of passivity. We will return to the topic of active constitution when we consider the topic of transcendental logic in the next chapter.

11

Transcendental Logic I

Husserl's researches into transcendental logic, it appears, had their origin in the 1920s, as he came to develop the ideas of passive synthesis and genetic constitution. The lectures of the winter semester of 1920–21 were called "Transzendentale Logik," now published as a supplementary volume (Hua XXXI) to the *Analyzen zur passiven Synthesis*. These lectures develop the contrast between activity and passivity (as we saw in the preceding chapter), and then turn toward "active objectification" and to theory of judgment. Eventually, the researches will culminate in the two works *Formale und transzendentale Logik* (1929) and *Erfahrung und Urteil*, written about the same time but first published in 1964 under the editorship of Ludwig Landgrebe. We will return to the complicated story of the composition of these two works; for the present let us turn to where Husserl's ideas stood at the beginning of the 1920s (when he intended to put all his relevant manuscripts together as a book entitled *Logische Studien*.)

Active objectification relates to what have already been constituted (or pre-constituted) in the domain of passivity. These objects are all contained in the potentialities of the background. Some of them, already actively structured by us and so already well known and familiar, may have sunk into the background, and emerge only when we direct our attention to them. An object, which affects from the background but does not have any features traceable to activities of

the ego, is a limiting concept, a necessary abstraction. Such an object is already a constituted unity, but we do not find in it any active formations. Here, Husserl would rather begin with perceptually given objects that were unrecognized before. We follow the affections we receive; we turn toward them and apprehend them; in each case we experience the continuing identity of the objective sense. The continuing consciousness of identity is a living confirmation, a living belief. In this directedness toward an object, there is an intention that goes beyond the given objective sense, which is a striving for a new consciousness. This striving is founded in an interest in experiencing the object itself. The interest is a positive feeling, which is not yet a feeling of satisfaction with the object.

The object may be valuable for us, or it may be a disvalue. The interest has been characterized as a feeling, but its directionality is of a most peculiar kind. Even when the object is a value and so motivates our turning toward it, it is necessary to enrich the sense-content of the object through more and more experience of it from ever-new perspectives. This process opens up new horizons containing possibilities and expectations of ever-new enrichment. This experience gives rise to a feeling of pleasure. The striving becomes ever more directed toward knowing increasingly more and more about the object, to approach, ever nearer, the true nature of the object. This striving can assume the form of a will to know. This is the interest to know, and gives rise to active objectification. This interest to know is the precondition of ever-new levels of epistemic accomplishments.

At its simplest, in this striving for knowing there comes into play the concept of theme. "Theme" stands for the object as the substrate and center of a unitary interest, the total object upon which the ego is focused in the mode of attentiveness. The cognitive interest, however, always wants to enhance the given aspects, qualities, and perspectives.

The perceptual object, to begin with, is in Kant's words the "unbestimmter Gegenstand der empirischen Anshauung."[1] As we consider it—Husserl draws upon the meaning of the German word *Betrachten*—we always proceed to apprehending more and more about it. As we follow the process of *Betrachtung*, different aspects of the object come to prominence—the color, the shape, the texture, etc. The determinations of the object come to be progressively noted. However, these apprehensions, the acts in which these determinations are given, are not just a disconnected series, having nothing to do with each other, but rather are such that the object itself is being known increasingly. The process is one developing *Betrachtung*. The object retains its position as the theme right through.

Let the object be *S*, and let the determinations be (∝, β, π), etc. How is it, Husserl now asks, that in apprehending ∝, the ego is consciousness of getting

to know *S*? How is it that ∝ is conscious-of in a manner different from *S*? As we move to another object *S*′, *S* is still maintained in the grip of consciousness, but is displaced by *S*′ from the primary status it had. It is no longer the focus of primary attention, but is still held or retained in consciousness. From this example, Husserl derives the following description.

The consciousness of objective determinations, and correlatively of substrate and subject of determinations, arises, in this process of apprehensions, for one apprehension after another, of *S* (∝, ß), by virtue of a comprehensive synthesis, connecting the series of acts, whereby an original sense-formation is constituted. It is these sense-formations in which the terms “subject” and “determinations” have their original meaning. We encounter here the origin of the most primitive logical category. The origin of all the other logical categories would be, as we proceed, evident to us.

The Active Synthesis of Identification—the Most “Pregnant” Sense of “Objectification”

Husserl asks: What makes it possible that as we proceed to apprehend (*S*, ∝, ß, π), *S* still remains the *dominant* theme? Even when we apprehend (∝, ß, π), and make them into our theme, *S* still remains dominant. How is it that we speak of the explication (of *S* into its determinations) as a sort of unfolding? Consider the case when a thing, first apprehended in undifferentiated generality, later is apprehended in its specific components, such as color, shape, etc. This case is different from the case when we apprehend in succession, i.e., one after another, a thing, then a tone, then a smell, which all come to a synthetic unity. In the first case, the synthesis concerns the objective sense; it is a synthesis of continuing coincidence of separated acts. In the other case, there is no such coincidence. What is, however, common to both cases is that the ego, in a synthetic activity, moves ahead from apprehension to apprehension in a unity of an epistemic interest. Common to both cases is a certain mental pushing, jostling together of the various apprehensions. This occurs even when very different objects are unitarily apprehended. The ego functions as continuously active through the succession of steps. Apprehending the second member of a series, it is still directed toward the first one, and apprehends both together, the new and the old. The succession of attentions has become a unitary double attentiveness. What is important, however, is to note whether in this act of synthesis a synthesis of coincidence takes place, strictly speaking, a synthesis of identification, or not. If such a synthesis of identification takes place, we have an object with its determinations.

Now a synthesis of coincidence can also take place in the sphere of passivity, for example, when *S* passively affects the ego, or when *S* loses its thematic character and epistemic interest, and ∝, ß, and π become actively thematized. After the explication of *S* into ∝, ß, and π even after *S* has sunk into passivity, *S* may still be known as that which was determined by ∝, ß, and π. The constituted meanings may now have the status of habitual knowledge. Every new explication may reactivate this habitual knowledge.

Every object contains within it an implicit horizon of determinations, both familiar and unfamiliar. This horizon may be simply predelineated in the protentional horizon, or it may be explicitly constituted by the active constitution of S into S (∝, ß, and π).

"Object" in the most pregnant sense is originally constituted as thematic object for an ego in identifying activity. Corresponding to the various forms of identification, we have the various modes or aspects of objectivation. All these modes of objectivation are necessarily interconnected, and when one of them is accomplished, the others lie potentially ready for activation.

Rudiments of a Theory of Judgment

So far we have been considering one and the same *S* being explicated as ∝, as γ, as ß, through all of which *S* remains the same. Now we will consider how this sameness, through a synthetic activity, can be brought into a higher objectifying form. The object that constitutes it and is identified as theme is the S, the subject of determination. In determining judgments, S is objectified; it transforms itself noematically as the determination progresses. S remains the subject in the chain of judgments "*S* is ∝," $S_{(\propto)}$ is ß," $S_{(\propto \text{ß})}$ is γ,"... . However, in a judgment the judgment itself is not objectified, though it can be made into a new judgment with a change of attitude. First the judgment "*S* is ∝" must be constituted, in which *S* is the object, then the judgment itself can be objectified, as when we say that the judgment contains *S* as subject. Husserl calls this the "marching line" of objectivation. Indeed, this route is a priori predelineated.

In the judgment "*S* is ∝," *S* as the subject has the form of the subject. But what is objectified in the judgment is *S* itself and not *S* in the form of the subject. For the latter purpose, what one needs to perform is to objectify the judgment, and then its components *S* and ∝. When *S* is objectified and thereby transformed into a complete entity, it assumes a different form, the form of subject, or the substratum. Everything that, as we judge, lies in the thematic view, assumes the form of what is objectively consciousness-of, as distinguished from what is not thematically being grasped. Further, everything that is being thematically grasped is being conscious-of, as distinguished from what is

not thematically being grasped. Further, everything that is being thematically grasped, is being conscious-of in different, changing modes, one of whom is the mode of being the substratum. In the judgment "this tree is green," "green" is objective in the mode of a predicate. However, in the judgment "this green is brighter than that one," green is a complete subject. Considered apart from the form, which is changing, it is the same object, and can be identified as being the same. These distinctions can be made on the basis of a reflective attitude. All such reflective attitudes refer back to the normal, pre-reflective attitude in which the judgment "S is $\propto$" is performed.

Husserl now proceeds to distinguish between the syntactical form, which makes the content appropriate for a judgment, and the syntactic stuff (or the judgment-core), which designates the identical element which can enter into different forms. A unity of these two—i.e., the stuff and the form—is now designated "syntagma."

When traditional logic spoke of the *terms* of a judgment, e.g., of "Socrates is wise," by "term" is meant not subject, predicate, etc., but the syntactic core in the subject and in the predicate.

Husserl next proceeds to determine the so-called ideality of a judgment and its relation to time.

With regard to synthetic formation, we can distinguish (i) the synthetic formation that a judgment, for the first time, performs anew, and (ii) the synthetic formations that are effects of prior judgments. The newly and originally accomplished synthetic formations such as "is," "and," the subject-form, and the predicate-form are common to the judgment and the state of affairs. The form has, in these cases, a plurality of meanings. It is just the form, which is identifiable as it itself is. However, regarding the terms and what we have as meanings that have already been formed, terms are modifications of the judgmental form. In the case of the attitude of simple judging, the primary, direct themes in their direct meaning are constituted prior to all determining judgment, which brings to light a new constitution of a meaning.

One may distinguish between judgment and categorial objectivity, which is also called state of affairs. The latter is the new accomplishment of an objectified judgment, an original accomplishment of an object-about-which that takes place in every judgment.

Ideality of the Judged Content in the Sense of Its Omnitemporality

Judgments are built on judgments in more and more determinations. Judging is a process of becoming, and correlatively judgments are being

constituted. Judgments as objectivities are also being produced out of the material of passive constitution. These objectivities have the form of temporality. Nevertheless, a judgment is not an individual. The basic difference between a judgment as an objectivity and an individual lies in their different modes of temporality. The nontemporality that seems to characterize the different cognitive structures belonging to, or arising from, or contained in judgments must be regarded as a special form of temporality. The act of judging occupies a temporal position, but the proposition that is judged is an ideal entity that can appear in every temporal position in individual acts of judging. Thus, there is a supratemporality, which is precisely this all-temporality. If I judge now, the proposition is given now, and yet it belongs to no temporal position, is not bound to any temporal act. However, the ideality of the meaning-objectivities and of propositions is different from the ideality of a species, which, as *eidos*, is particularized in individual moments.

Does a judgment have, in any sense, an extension? Alternatively, does it have no extension at all? Is not rather the judgment identified in a thematic interest, but not extracted from particular instances by abstraction? It is quite different with a species, which is obtained through abstraction from pre-given individual instances. The species is what is common to the particulars. However, if I judge "S is $\propto$," this judgment is not at all abstracted, nor is the judged content the result of abstraction. It is apprehended by a thematic focusing, explication, and determination of the thematic objectivity. The ideal-identity here comes first. If all objectivities are constituted through meaning giving, the meanings and their modes of givenness are given through reflection. Now whatever has been said about positional consciousness can be extended to non-positional consciousness, i.e., about judgments based on or about phantasized objectivities (but not phantasized judgments). Furthermore, although in the above remarks we set apart intuitively given individual objects, we can easily extend these remarks to ideal objects including judgments themselves. We have also started from simple cases of determining judgments of the form "S is p." From here on the determining movement can proceed ahead in a linear manner to "S is p, q, $\propto$, etc.," or after the conclusion of a movement, we can judge "S is p and q," "S is p and q and γ," or in general, "S is …, etc." In all these, S represents a unity of fixed thematic hold, and also the underlying substratum for determinations. There are various forms in which the predicates p, q, γ can be ordered and collected together. The "etc." points to an open horizon for new properties that can be anticipated. In fine, we have an endless number of forms.

These forms may found various forms of identification. Such are the forms "S is p, and the same p is $\propto$" ("this thing is green, and this green is saturated").

"*S′* is identical with *S″*" (where *S′* and *S″* are two modes in which *S* is given), "*S* which is ∝, is identical with *S′* which is ß," or "*S* is identical with *S′*," and "the same is identical with *S″*." Such form-constructions can be iterated. The determinations that can be made of *S* ("*S* is ∝, ß, γ") are ideally endless, so are the series of subordinate clauses, which can be attributively attached to a subject.

Concept of Substrate

The concept of *substrate* is formally wide enough to include whatever exercises a unitary affection upon the ego, or what emerges in an attentive look; it includes also a determination (such as ∝ in "*S* is ∝"), which is transformed into an independent theme (as in "∝ is ß"). There is also a distinction to be made between substrates that derive from the sphere of passivity and those that arise from activity. Everything that is actively constituted sinks back into the background and changes into passivity from which memories can sometimes appear. Even if sunk into the background they carry with them the stamp of their origin. It is only through an explicit performance of the activity from which they originated that they could be brought to self-givenness, whereby again they can be made thematic. As contrasted with these, there are those substrates that arise from the original passivity, an original passive constitution of objects, which can be reactivated only by simple receptivity as in sensuous perception.

Husserl now defines the (Kantian) terms *Verstand* (Understanding or Intellect) and *Sinnlichkeit* (Sensibility). The former is the title, according to Husserl,[2] for the constitutive performances of objects that through affection have given themselves to the ego through the activities of identification. This self-givenness is creative self-givenness. Sensibility, on the contrary, is a title for constitutive performances without participation of the active ego. The apprehension of such an object is an activity, but one of receiving a preconstituted sense.

We have here also the distinction between original substrate and original determinations. Objects, which were originally given as determinations, may then be transformed into substrates. Such substrates are not original substrates. Likewise, original substrates may figure as determinations. A color, e.g., is originally a determination, but can be the substrate of predication. All nonindependent moments are of this sort, while the concretum to which they belong are originally given as substrates.

Logical Categories

Husserl now proceeds to define "logical categories."[3] They are concepts that scientifically comprehend determinations belonging to the form of

possible judgments. Logical categories divide into syntactic categories and core categories or objective categories, depending upon the direction of logical inquiry. Transcendental logic is inquiry that is directed toward the apriorism of objects, and it does so in essential interconnection with theory of judgment and so with the constituting consciousness.

This leads to the idea of categorial objectivity. Categorial objectivities are all those objectivities that constitute themselves through judgmental activities. Judgments themselves accordingly are to be counted as categorial objectivities. Here, by "judgments themselves" is meant nothing other than the identical *Sinn*, the judged proposition, which can be given in many different noematic modes. At the same time, every judgmental activity concerning a thematic object changes the consciousness of this object and imparts to the object a new meaning. This logical meaning is different from the change in passive sensory content with regard to an identical object. Thus, "this," "this red," "this red house," "this gymnasium" are different logical meanings pertaining to the same subject in various judgments. The different perceptual contents, extralogical *Sinne*, at the level of passive sensory experience are here not under consideration. Theory of judgment is not concerned with them.

Difference between State of Affairs and Proposition

To say that different judgments are about the same object even if they express different logical thoughts is not to say that they are about the same individual object. "Object" of judgment is better called its "thematic object." It is not a presented object, not a *Vorstellungsgegenstand*, but rather a thought object, *Denkgegenstand*. It is important to keep in mind the distinction between logical object and logical meanings and, as a consequence, that between the state of affairs and the judgment itself, i.e., the proposition judged.

The objectivity that is constituted in actual judging is this state of affairs. It is the pure synthetic unity of themes. Theme alone is what is thematically apprehended in the actual performance of the judgment. If individual things are themes, they enter into the constitution of a state of affairs, they are *terms*, which enter into a relation within the structure of the state of affairs. A state of affairs is a *complete* categorial objectivity. All parts of a state of affairs, i.e., terms (which are not simple terms), are also categorial objectivities. As contrasted with states of affairs, what the judging subject means (*meint*), i.e., the meaning, is the proposition, which is the complete meaning-unity containing within itself all logical meanings functioning in the judgment concerned. Husserl also calls the state of affairs "meaning" (*Meinung*) in the

primary sense, and the proposition "meaning" (*Meinung*, also *Wort-sinn*) in the secondary sense.

For the limiting cases of judgments that tend toward simple analyticity, the two, namely, state of affairs and propositional meaning, coincide. The meaning-unity itself is the state of affairs, so that in such cases we can speak of "objects" only within quotation marks, and so also of "states of affairs."

Layers of Objectification

Husserl understands "objectification" as a genetic succession of stages of thematizing performance.[4] We have a succession of stages of objectification. The sense of this succession was clarified by showing how logical meaning arises out of the substrate of determination. The first, the most primitive stage, occurs in the intuitive consideration prior to every explication. Consider a thematic object, a continuing tone that one hears. The thematic content is the flowing content of the tone. The second phase is the consideration, internal and external, of the object, without any essentially fixed order. The thematic content gradually becomes the thematic object. The object becomes more and more thematic, and is afterward explicated, then parts of its content are made thematic. What is achieved in passivity is the emergence of partial coincidence and of enrichment of sense of the thematic object one started with. Judgmental activity has not yet set in, for which a new phase of active objectivation is needed.

Next to be considered is the second phase, which is judging. This phase has two steps: first, the activity of relating one theme to another, *in fine*, activity of relational determination; and the step of comprehension, in which the universal objects are constituted.

Already within the sphere of passivity there takes place the transition from an object *S* to a part of its content, *M*, and between the two a passive identification takes place. The object *S* has, in this synthesis of identification, acquired a new meaning. But now active thinking constitutes this enriched *S*. *S* becomes thereby the subject and one ascribes to it the predicate "contains *M*." Alternatively, from the reverse side "*M* is part of *S*" objectivation here progresses by way of determinations, and formation of new thematic forms: subject-theme and determination-theme. Each one has a syntactic form, and they are all welded into a syntactic unity of a state of affairs. A state of affairs is not a mere whole consisting of parts, nor is a whole qua whole a state of affairs. There is, in a state of affairs, besides parts, a relational moment.

Relations are either categorial or noncategorial. Categorial relations are those that belong essentially to categorial structures. Thus, the relation

between *S* and $\propto$ in ("*S* is $\propto$") is a categorial relation. The relation between a relation and its inverse is also a categorial relation, e.g., the relation between "*a* is a part of *b*" and "*b* is a whole containing *a*." Such are also the ways a judgment is analytically contained in another or one state of affairs in another.

The universal inquiry into the categorial realm, according to the forms, constitutes a closed discipline called "formal logic." At the second phase of objectification, i.e., at the level of theory of judgments, formal logic is concerned with relations. It distinguishes between different generic types of relations that apply to objectivities in formal generality. It is also concerned with forms of states of affairs. A logical theory of relations leads to the idea of objectivity along with the different types of objectivity, e.g., between individual and eidos, and between categorial and noncategorial objectivity. Each of these types, e.g., individuals, have their own peculiar forms of relations, correlatively individualizing determinations. Likewise, genera and species have their specific relations. We should note that these types of objects are all logical, every type refers to the others, and there is no conceivable objectivity that does not relate to the others. The task of a universal theory of relations consists in laying down all basic forms of relations and the basic forms of objectivities. We would have a formal theory of relations.

This brings us to the third stage of objectification. For this stage, it is the relations of comparison and similarity that provide the transition. At this stage, we meet with the higher forms of judgments, the so-called logical forms true of all judgments. Up to now, we have been concerned with the sphere of positionality in which an object is given. The opposite of positionality is quasi-positionality of phantasy. A state of affairs is thought of in the modality of "as if." Both a positional self-givenness and a quasi-positional phantasy may have the same essential content. The same thing which was self-given may be phantasized as though it were.

Now, phantasy is double-faced. We can, as subjects immersed in phantasy, leave the ground of actuality and live in phantasy, i.e., imagine the phantasized as though it were actual. However, we can also continue to remain on the ground of actuality, continue to remain subjects of actual experience, and yet move into phantasy, such that for us the phantasy-forms are now given as beings, as functions, as modifications of actuality, and in this sense as non-actual (but not as non-actual in the sense of actuality that has been rejected). Such phantasmas may be regarded as "possibilities" of objects.

Husserl now proceeds to argue that between actualities and possibilities, the relations such as that between whole and part or of one part to another cannot obtain in principle. A fiction cannot attach itself to an actuality and form a whole. Actualities and fictions can be compared to each other, and be in the

relations of identity and similarity. An intuition in which an actuality is given and an intuition in phantasy, even if the two belong to the same consciousness, cannot appear as being interconnected. The same lack of interconnection, while belonging to a unity of consciousness, characterizes a perception and a recollection and one recollection and another. This is very different from the relation between one perception and another, when in both the same object is being constituted. Thus, there is a mode of connection, which connects entities that are not interconnected.

What can connect terms appearing within a unity of consciousness—be they in themselves in fact interconnected or not—is "association." Association produces a connection, a bond, between experiences that, as a matter of fact, are unconnected. This association-generated relation actively constitutes a relational situation of resemblance or of identity. It is also the source of consciousness of generality, of judgments of comprehension, of judgments in the strict sense. It is, in Husserl's words, "the specific a priori of passive preconstitution on which a new level of activity can be built." It lends every judgment a specifically logical content, and yields universality as an object. A special form of the relation of comparison is "identity." There takes place a synthesis of identity between two terms *A* and *B*, such that one of the terms (*A*, let us say) assumes the position of the subject as being equal to the other ("*A* = *B*"). We are thereby led to say *A* is the same as *B*. *A* and *B*, however, are two distinct objects and yet, through the distinction, there is an identity.[5] The one becomes thematic only after the synthesis of identity is performed, and becomes the focus of attentive rays.

A new type of object is therewith constituted. The objects *A* and *B*, in the above example, need not be posited as existent realities. We need to have them in a consciousness of any thing that exemplifies the one. We need to move forward from the consciousness of a given plurality to the realm of free possibilities, to a consciousness of an open plurality of arbitrary possibilities as exemplifications. The new object that thereby comes to givenness is an intellectual object, a *Verstandesgegenständlichkeit,* an object that is constituted by activity of thinking, although, to be sure, the activity builds upon a foundation of sensibility. This universal that is constituted in repetition is the concrete *eidos*, when we set out from concrete examples. It is also the concrete species or essence. The lowest among such species corresponds to the dependent moments of a concrete object. These are the lowest abstract species. From these lowest species, by the already discussed activities of the intellect, one can ascend to higher essences, or universals of a higher order. The particular object *A* that is given is now determined as an actual particularization of an *eidos*. A new kind of judgment comes into being: "This is an *A*."

*"In General" (*Überhaupt*) Judgments*

Higher forms of thinking are governed by judgments that have the functional form of "in general" (*überhaupt*). The universal that is constituted has an open-ended extension. The judgment incorporating it has the functional form of "in general." Choosing arbitrarily any object is already an activity of thematizing a new kind of universal objects, which Husserl calls *überhaupt-Gegenstände*. The activity of thinking is still positional, but the substrate, a given object, is modified into such and such objects in general. The original judgment about "this human," for example, becomes about "a human in general." This modification of the subject however is still positional. Judgments of the form "this is an *A*," "this is a *B*," etc., become "an *A* in general is *B*." The "in general," which is in some manner still tied to the specification, signifies a function of "comprehension" (*Begreifen*). Pure "in general" judgments have the character of laws, as in "a triangle, in general, has three angles." A particular judgment is a "judgment of possibility," as in "a triangle can be right-angled."

Static and Genetic Methods of Phenomenology

We are now in a better position, after this introductory discussion of "transcendental logic," to turn to the distinction between the two phenomenological methods: static and genetic. Around this time, i.e., 1921, Husserl came to formulate this distinction with some clarity. For purposes of discussion, I will make use of a fragment from 1921 included, as a supplementary text, in the lectures on passive synthesis in Husserliana volume XI.

First of all, the laws of genesis are of various kinds. There are, to begin with, the laws of genesis of the succession of particular events in the stream of consciousness. Such succession may be immediate and necessary sequence of concrete occurrences, or of abstract moments. Alternatively, the sequence may be mediate, like the laws of association.

Second, the lawfulness may govern the formation of apperceptions. Apperceptions are intentional experiences, which have something they are conscious of, but are not fully self-given in them. Apperceptions transcend their immanent content, and it is necessary that—in the same stream of consciousness—they can lead to a fulfilling experience (not necessarily adequately) in which the contents become self-given. Accordingly, in the case of apperceptions there is a lawfulness determining future possibilities of contents.

In this rather broad sense, apperceptions include every self-giving intuitive consciousness. According to Husserl, the most originary apperception is

perception. In perception, what is self-given is less than what is perceived; in other words, perception goes beyond what is presented. This presentation-appresentation complex is characteristic of apperception. Apperception is a consciousness that contains consciousness of an individual, which, however, is not self-given. In this sense, consciousness of a sign is an apperception. One can also say that in every apperception, the appearance of an experience *A* motivates a consciousness of *B* in the unity of a consciousness. Consciousness of *A* points to consciousness of *B*. Every motivation is an apperception. A theory of consciousness has to be a universal theory of the relation of a consciousness pointing beyond itself.

In the stream of consciousness, apperception arises out of apperception. Whether there is an ur-apperception, a first apperception, the very beginning of one's stream of experience is a question that Husserl does not ask here. However, the fact is, there are apperceptive horizons. At every step in the stream, such apperceptive horizons could appear. In general, apperceptions arise from associations, following general and primitive laws.

Thus, Husserl arrives at the idea of a "history" of consciousness.[6] But this history is not to be understood as showing the factual genesis for factual apperceptions in a factual stream of consciousness, it describes the genesis in accordance with essential laws, so that every apperception, essentially, can be subject to a genetic analysis. *The theory of consciousness is thus a theory of apperception,* such that a stream of consciousness is a stream of an ever-arising genesis, not a mere occurrence of one after another, but the occurrence of one from another.[7]

Husserl now returns to the distinction between descriptive and explanatory (psychology or) phenomenology. A phenomenology is descriptive if it is a phenomenology of possible essential forms that are to be found in pure consciousness, and the teleological order to be found among them, these forms coming under the twofold categories of "object" and "meaning." This descriptive phenomenology is what he earlier called "static phenomenology." From it we acquire understanding of the intentional accomplishments, especially of accomplishments of reason (and their negations). It gives us a step-by-step ordering of intentional objects, and functioning of the constitutive meanings.

As contrasted with static or descriptive phenomenology, Husserl speaks about explanatory phenomenology, which is the phenomenology of law-governed genesis.

Within genetic phenomenology, Husserl goes on to distinguish between

(i) genesis in passivity: passivity is always there but can be traced back to further, i.e., deeper, passivity;

(ii) the participation by the ego, and the relation between passivity and activity;
(iii) the interconnections and formations produced by pure activity, genesis as active production of ideal objects and of real occurrences. Here also one confronts what is called "secondary passivity": the general laws of consciousness regarding habitualities. All habitualities belong to passivity, even when it is activity that has become habitual;
(iv) once the various modes of genesis and their laws have been laid bare, the question arises as to what we can say about the individuality of a monad, about the unity of its development, and what sorts of individual humans are a priori possible and can be constituted in thought; and
(v) connected with all the above, is the question of how the genesis of one monad is connected with that of others, how the geneses of a plurality of monads are interconnected into a unitary genesis. These questions arise in connection with the constitution of an anthropological world, of an animal world, also of the physiological processes. At the level of active constitution, my thinking, valuing, willing are clearly motivated through the others. We have to ask how the individuality of one monad is connected with individualities of other monads that coexist with this one and are genetically connected with it.

My passivity remains in connection with the passivity of all others. The same world of things, one and the same objective time is time for us, such that my life now is simultaneous with the "nows" of other lives, my experienced "here" can also be the "here" for others. How are all these possible? My life and the lives of others are not merely coexistent, but are directed toward and attuned toward each other. My empathetic experiences reach into the other's inner lives, and my apperceptions are corroborated by those of others. How does this coincidence take place?

Both static and genetic phenomenology together enable us to systematically describe the world in its ideal possibilities and ideal coincidences of consistent streams of experience. In static phenomenology, one sets out from static interconnected structures, such as *noesis-noema* correlations, and the types of constituted objects, such as real and ideal, various types of reality as well as of ideality, etc. Genetic phenomenology sets out from the unity of a monad (as the unity of a genesis), along with unity of a monadic ego and of intersubjectively unified experience in which the various monadic unities, having different genetic histories, nevertheless work out a consistent system of experience.

In the "static" consideration, we have "finished" apperceptions. However, each such apperception has a history, which lies far behind. This history is

recovered by "genetic" phenomenology. We are led to the "*ur-history* of objects,"[8] which goes back to the hyletic objects in the inner time-consciousness. The history of objects relates to history of the monads, the hierarchy of objects to the hierarchy of monads.

Husserl was already calling static phenomenology "constitutive." Now, he introduces another sense of "constitution," which is genetic constitution. The two together form the totality of transcendental phenomenology.

12

Transcendental Logic II

In the year 1929, Husserl—in a hurried frenzy of writing—finished his *Formale und transzendentale Logik*, which may be regarded as his second great systematic work after the *Ideas* (I deal with it in the next chapter). After finishing this work, Husserl was concerned about writing a more readable introduction to his philosophy of logic, because *Formale und transzendentale Logik* moved on a much higher plane and was a relatively difficult work. He therefore asked his then assistant Ludwig Landgrebe to collect his manuscripts and lectures on transcendental logic. In 1919–20, Husserl had given a lecture course entitled "Genetic Logic"; there were several other manuscripts dating from the 1920s. Landgrebe worked on these, discussed the contents with Husserl personally, and made notes of the conversations. From these complex sources arose the manuscript known as *Erfahrung und Urteil*: the title was taken from a manuscript of 1929.[1]

Dieter Lohmar has conclusively established[2] that the main text (§§ 5–98) of *Erfahrung and Urteil* is without doubt Husserl's own writing. The introductory paragraphs (§§ 1–14), however, are by Landgrebe, the editor.

Publication of this book went through an unusually difficult time. Landgrebe was not able to publish it in Nazi Germany; he got his final approval for the edited text in 1937. He tried to get it printed in Prague soon after Husserl's death in 1938, but the publishing house there was closed after the Nazi

occupation of Czechoslovakia. Some copies were successfully shipped to Allen and Unwin in London and were sold in England and the United States, but not available in Germany, where the work was reprinted after the war.

Both the author and the editor agreed upon the title. In general, *Erfahrung and Urteil* may be regarded as the only complete work on phenomenological theory of knowledge from the perspective of genetic analysis.

An Introduction

Husserl begins by clearly stating that the investigations in this work are concerned with the problem of origin of predicative judgments, which would contribute to the question of "genealogy" of logic in general. This problem of origin is to be construed neither as one of history of logic nor as a psychological question. It is to be an "essential" question: What account of origin follows from the very essence of predicative judgments? Thus, we would be still moving on the plane of a clarification of essence. The idea of predicative judgment lies at the core of formal logic. Not only formal logic but also its correlative formal ontology rests on this idea of predicative judgments. The domain of objects with which formal ontology is concerned arises out of judgments. Even the very idea of categorial objects, which are but modifications of the idea of "something in general," has the same genesis, as Husserl will show.

Pursuing the essential structure of formal logic, Husserl shows that the domain of logic is much larger than was recognized in traditional logic, that the logical really consists in a series of stages (*Stockwerke*) and traditional logic had in view only some of the relatively higher levels of this many-storied structure. It is, however, as Husserl shows, in the lower levels that the real presuppositions of the higher lie, and the question of "origin" must first be solved.

Traditional logic, since its beginnings in Aristotle, had understood the structure of predication as consisting in a putting together of two components, a subject and a predicate. Something is being said of something. An object is given, about which something is being said. Husserl tries to understand the genesis of this structure. He questions the status of these two components and the mode of their connection, often called "synthesis." He also considers the familiar doctrine of the forms of judgment, and asks if there is any original form (*Urform*), or if there are only several coexisting forms. The question of origin cannot but return to the ontological status of the traditional schema of the most fundamental "copulative" proposition, i.e., "*S* is *p*."

All these questions relate, in the end, to the idea of a proposition, which, by itself, is a sort of objective entity. With propositions one makes statements. Statements express knowledge. Judgments are treated as if they "pretend" to

be knowledge. When judgments are taken to be true or false, they are regarded as embodying knowledge. The achievement of knowledge goes beyond the merely formal conditions of possible truth. These further conditions must concern the subjective character of evidence and the conditions for aiming at it. Thus, logic has a two-sidedness: on the one side, there are the constructions of forms and the laws they follow, on the other side, logic also has to consider the subjective conditions of achieving evidence. In this latter aspect, we will be concerned with *judging* as an accomplishment of consciousness from which entities with their claim to knowledge arise.

It might appear as though in pursuing the question of origin we are led to a psychological investigation. Husserl repeatedly denies this. Traditional psychological theories of the origin of judging never thematized the problem of evidence. These theories did not reflect on how an object can be presented as "itself bodily there," as contrasted with merely being emptily represented. "Evidence" precisely means this mode of consciousness in which an object itself is bodily given as itself. This is fundamentally different from the traditionally accepted sense of "evidence" as subjective "fullness" (*Fülle*). A discussion of the genesis of evidence, rightly understood as "self-givenness" (*Selbstgebung*), can only be phenomenological and not psychological.

An object must be evidently given, so that a predicative judgment can be made about it. An evident predicative judgment is possible only if the object itself is evidently self-given. Thus, *a predicative judgment seems to be founded upon pre-predicative evidence*. This relation of foundation must hold good of all judgments, even of the logicians' judgments laying claim to apodictic evidence. Thus, the problem of evidence divides into two parts: first, there is the evidence of the object itself, and we inquire into the condition of the possibility of the self-givenness of object; second, there is the problem of the evidence of predicative judgments. Our genealogy will trace the steps by which judgmental evidence is built up upon object-evidence. Let us have a quick look at this process.

Judgmental Evidence and Object Evidence

When logic inquires into the mere form of propositions, it seems to consider merely pretended knowledge; the form is what is common to actual knowledge and pretended knowledge. Judgments may be given with various different evidence types. What the logician calls mere judging is an intentional modification of judgment as actual knowledge. A judgment, originally obtained as a piece of knowledge, can then be reproduced as one and the same in clarity. Consider a mathematical proposition that at one time was established

evidentially, i.e., through demonstration; it can at any time be mechanically reproduced. It becomes a mere judgment, no more a knowledge-embodying judgment.

This distinction helps us to understand in what precise sense Husserl is speaking of genesis. He will not lead us to the first historical genesis, not even to the first occurrence in the life of an individual, but rather to the way a mere judgment arises, still remaining the same judgment, from a cognitive acquisition. The original knowledge is not a real occurrence, which then, in subsequent repetitions, gradually fades away, but still remains one and the same. Knowledge is, in other words, not a real (*reell*) immanent entity but an irreal immanent entity which is supratemporal in a sense that we will investigate more precisely.

Some judgments, already not as evident as they were originally, can be brought back to evidence. However, some not only are not evident now, but also cannot be made evident. Such, e.g., is the judgment "2 + 2 = 5." Those that are evident may be either mediately evident or immediately so. The conclusion of an inference, as the result of grounding, is mediately evident, but refers back to what is, or can be, immediately evident. A judgment, which figures as the conclusion, can be brought to evidence only when the premises can be. Therefore, before we study the forms of the higher-level judgments, we have to study the forms of the lower levels of cognitive activity. We have to look for the form of these lowest forms of judgment. It is these immediate judgments, the last judgments, which would be related to individuals as last objects-about-which or as last substrates. To be noted is that Husserl is speaking of the last, i.e., the most primitive judgments, as judgments, as still having a form and yet as related immediately to the "last" object-about-which (*Gegenstand-worüber*), which are also the most primitive substrates.

The problem of object-evidence concerns the mode of givenness of the substrate of a judgment. Now, everything whatsoever can become such a substrate. Formal logic is concerned with the forms with which such a substrate can be given, either as the subject or as the predicate, but at the same time in its purely indeterminate determination, i.e., either as *S* or as *P*. The subject taken as a mere *S* may, however, stand for "*S* which is *A*" or "*S* as related to 2," and this may stand for a categorial object, not for a last substrate. The empty formality with which formal logic considers *S* does not suffice, it does not allow us, to study the mode of evidence of the last substrates as distinguished from the evidence of judgments. In order to be able to achieve this, we must distinguish between judgment-substrates that themselves contain indications of being derived from earlier judgments and those that are the last substrate. The former sort of substrate would have the form "*S* which is *P*" (in "*S* which

is *P* is also *Q*"); the latter sort of substrate must be a further unanalyzable *S*. However, we still have to ask, What can the evident self-givenness of the "last" substrate mean? Such a substrate, not itself categorially formed, must be an individual object. Every conceivable judgment must refer back, in the end, to individuals. Judgments proximately about general objects such as "color in general" must, in the end, be about individual objects, such as the different colors.

"Experience" Is the Evidence of Individuals

Husserl proceeds to define the familiar word "experience" as the evidence of individual objects (§ 6). This is the first and the most pregnant meaning of "experience." The first judgments are judgments of experience, which are preceded by pre-predicative givenness, or experience, of its substrate-objects. The phenomenological theory of judgment must begin with this, namely, theory of pre-predicative experience. The term "experience" would stand for not only the bare self-givenness of individual entities but also the modalizations of such givenness, the modes of certainty of being, as well as probability, etc., also experience in the mode of "as-if" in phantasy and of possible individuals. Any question of psychological genesis is to be thoroughly excluded in all this.

Pursuing the idea of pre-predicative experience, we find that apprehension (*Erfassen*) is always preceded by affection. Affection is to be construed not as being of an isolated object but as standing out in prominence of the object in the midst of its surrounding field. This surrounding field is always there as a domain of passive pre-givenness, independent of any activity on our part. The isolated object "affects" us *from* such a field of passivity. This field is characterized by Husserl as the field of "passive doxa," of passive belief in being (*Seinsglauben*). It is presupposed by every cognitive act. A cognitive act singles out an object from this field, may correct some ontic opinion or other, but always presupposes the universal ground of world-belief. World-belief is consciousness in the mode of certainty of belief. Any object that I apprehend by turning toward it is apprehended as already being there. Belief in the world thus precedes all theoretical (and practical) interest, all judging activity.[3]

The Horizonal Structure of Every Experience

Recall the large thesis about the horizonal structure of every experience. Every experience is accompanied by a precognition (*Vorwissen*), a co-cognition (*Mitwissen*), and possible cognitions. An experience, by virtue of these implications, can be "explicated," always further and further, in a continuous chain

of experiences, such that no determination of the object is the last and the final one. We already know the distinction between the inner horizon and the outer horizon. There is an original induction belonging to every experience, such that it leads to anticipation that goes beyond the core of givenness as a mode of intentional reference.

Everything worldly takes part in nature. In Husserl's striking words: "Die Naturalisierung des Geistes ist nicht eine Erfindung des Philosophen... . Aber sie hat ihren Grund und ihr Recht darin, daß mittelbar oder unmittelbar in der raum-zeitlichen Sphäre alles, was weltlich real ist, seine Stelle hat" ("The naturalization of the spirit is not a discovery of philosophers ... but has its ground and its justification in this, that everything worldly, mediately or immediately, has its place in the spatiotemporal sphere").[4] As a consequence, everything supersensuous participates in the sensuous. Existence of a real entity is always existence in a universe of space and time. It is within the world-horizon.

A fundamental structure of world-experience is the structure of familiarity and unfamiliarity. There is a general indeterminate familiarity belonging to every object, but every object is also unfamiliar and unknown in other determinate aspects. Unknownness is always a mode of being known. Everything is known in the mode of object in general. Thus, that which affects the ego is not an unknown something before it is apprehended as being such and such. Rather the pre-given field is already known, and from within it affections arise as coming from a pre-given, already familiar domain, but demanding fresh typification.

The world thus is the horizon of all possible judgment-substrates. Traditional logic, in this sense, is characterized by Husserl as *world-logic* (§ 9). A word of explanation of this characterization: even if the empty variables *S* and *P* and such others, can take any value, the entities that they permit substitution are all, covertly, possible beings, i.e., belong to the all-encompassing unity of experience. The free variability of the terms is thereby limited. This world-relatedness of traditional logic is hardly ever recognized. Yet it forms a presupposition of that logic.

The Life-World

The return to the world as the horizon of all pre-predicative experience and predicative judgment is also a return to the life-world that is the world in which we always live and is the ground of all epistemic accomplishments. It is from within this world that all substrates of possible judgments affect us. However, this life-world is permeated by the backlash of logical performances. In this world we live along with others, with whom we communicate, from

whom we take over traditions, and with whom we are engaged in cognitive activities.

Based on this pre-given life-world, there are built up the natural sciences with their exact methods, and along with them the idea of a universe as having an in-itself determinate and determinable sense. This universe of in-itself determinate beings becomes obvious to us laymen. It is fully objective and is determined by strict causal laws. The world of our experience is therewith fully interpreted through an idealization process, in such a manner that we forget that the space, time, and causality of the exact mathematical-physical sciences are the results of a method that is itself based upon our immediate experience, which by itself does not tell us about these exact determinations. In this way, the objects of the sciences become separated form the objects of experience.

Mathematization of Nature

This mathematization of nature is the result of a method of idealization. The universe of exact determinations is nothing but a clothing of Ideas (*ein Ideenkleid*) imposed upon the life-world, in such a manner that we end up regarding as "true being" what is truly a result of a method. Even the logician is led to conceive of the goal of epistemic accomplishment as the achievement of objective knowledge that is valid for everyone and at all times.

Experience in the ultimately original sense is nothing other than the life-world, not yet contaminated by the idealizations just hinted at. The experience to which Husserl asks us to return unfolds its historicity in course of which the world acquires its sense of being in itself. This original experience is the domain, traditionally in philosophy condemned as the domain of *doxa*. Husserl aims at giving a justification of *doxa* as having its own evidence that is not less in any way than the evidence of *episteme*. It has not been Husserl's goal to undervalue the role and the function of *episteme*, especially of exact knowledge. What he wants to show is the forgotten path by following which the higher cognitive activities arise out of the *doxa* and are, in the long run, founded upon it.

The subjective functions that implicitly lie in the genetic history of the "world" cannot be understood with the help of a psychological theory. We come face to face with a subjectivity that is quite different from the psychological. Psychological reflection finds itself in, and presupposes, a world already finished. Now we are discovering a level of subjectivity that constitutes the meaning structure, which makes it possible for the world to be. This is *transcendental subjectivity.*

The Return to Transcendental Subjectivity

Husserl returns to this deeper layer of subjectivity in two steps: first: from the pre-given world with all its scientific determinations to the life-world; and second, from the life-world to the subjective performances from which the life-world arises.

The life-world is also a constituted structure, it is a *Gebilde*, and contains logical accomplishments. However, note that the logical in this last sentence means logical not in the sense of traditional logic but in the most primary sense of that term, which we will begin to learn about later in this exposition.

Transcendental Logic

Transcendental logic has now to be distinguished from constitutive phenomenology on the one hand and a genealogy of traditional logic on the other.

Constitutive phenomenology's task is to clarify the accomplishments of consciousness involved in any possible world, i.e., in the essence of "world" in general.

The task of a genealogy of logic is to clarify the genesis of predicative judgments.

Constitutive phenomenology is much wider and more comprehensive. The genealogy of logic is too restricted. Transcendental logic stands in between the two. Here, the genealogy is placed in the context of constitutive phenomenology; it brings out the role the logical performances in the widest sense play in the structure of the world.

Further Complications in the Search for the "Primitive"

In our move toward the most primitive pre-predicative experience, we have to bear in mind the following:

1. We would be searching for the most simple (*schlichtesten*) experiences, and so have to go beyond experiences, which are *founded*. According to Husserl, every simple, primary experience is sensuous, its object is a body (*Körper*), and the universal sensory experience of a higher order is of nature.
2. The exclusion of all idealization requires exclusion of all expression, all sense of validity for all, or even validity for one's own linguistic community, which Husserl at one place calls the "first idealization." We have to begin with *judgments only for me*, abstracted from all communicative function. It will be "a methodical limitation" to the sphere of my own, intended to make it possible to set free the most original logical functioning.

3. Now, is there still judging at this primitive stage? Husserl regards this most primitive experience to be judgment. In the narrow, restricted sense, judgment is predicative, *apophansis*, and lays claim to validity for every one. In the widest sense, even in pre-predicative experience in which the ego turns toward an object, as in perception, there is a judging, in which a being stands before us and is believed to be there. Even with regard to judging in this sense, different modes of clarity and confusedness are possible. Judging in this widest sense occurs when an ego act objectifies an entity. Husserl reminds us that in the language of the *Ideen I*, judging is equivalent to any doxic ego act.[5] It does involve a determination (*Feststellung*) of an entity. But only predicative judging is able to constitute knowing, or more appropriately an abiding knowledge-acquisition. At first, such determinations are only passing, serving some practical goal in a particular situation, but only afterward, at a higher stage, does a determination go beyond such practical and situational relativity and becomes an abiding knowledge.
4. With these remarks, we encounter a further problem with regard to experience at this primitive level. The problem concerns not merely the fleeting nature of experience but also the complex manner in which cognition is interlocked with practical evaluations, feelings, and emotions. Husserl recognizes this interinvolvement but nevertheless believes that sensory perception may be able to detach itself and turn into a pure[6] consideration of an object. The ego does sometimes, even if for a passing moment, assume the stance of looking at (*betrachten*) an entity. With this, i.e., as perceptually looking at an object, the fundamental underlying passive *doxa* is activated. There arises as a result a cognitive interest, and this interest becomes the foundation of scientific thinking. It is thus that sensory perception, among all kinds of pre-predicative experiences, can serve as the basis of predicative judgments. We thereby make use of a fiction,[7] the fiction of a subject that relates to the object purely as looking (*betrachten*), although this *betrachten* is always interwoven with practical and emotional experiences. The priority accorded to perception in Husserl's account is due to its greater simplicity, allowing us to trace the development of predicative judgments.

Note that Husserl, like many other thinkers, recognizes that in the concrete life of the ego in the life-world, cognition is intermingled with practical and emotional experiences even at the pre-predicative level. However, he detects an opening, as it were, even at this level for the pure perceptual looking from which the cognitive interest leading to predicative judgment and scientific determination of the world take off.

He chooses this point of beginning because of the simplicity of perception, although he recognizes that the complicated transition from practical relationship to predication could be a subject matter of separate investigation.[8]

Even from among the many forms of judgment, Husserl restricts his account to categorial judgment, so that his genealogy concerns the development of categorial judgments from perception as the most primitive experience.

Pre-Predicative Experience

It goes without saying that at this level Husserl is interested in describing the structures of receptivity, and also in the restricted domain of perception (which is a subdomain within the total sphere of doxic experiences).

Perceptual turning of the ego toward an object presupposes an entire field of passive pre-giveneness from among which particulars stand out and attract the ego. This field of passive pre-givenness is a subject matter for special investigation. Prior to all ego acts, it is not yet a field of objects. It is still a field of definite structure, of prominences and ordered data, a sensory field. Colors are not yet apprehended as colors of physical objects. But the sensory data are still unities, identities amid manifold appearances. These sensory data are synthesized into the unity of a field by virtue of their homogeneity ("a red fleck" and "a pink fleck") and their heterogeneity ("a red fleck" and "a musical note") in various degrees, such that the dissimilar becomes prominent against a background of similarity, and vice versa. This phenomenon gives rise to either "repetition" or "fusion," leading to a synthesis of coincidence (*Deckung*) and a synthesis of conflict. As soon as we focus on the dynamic temporal flow of the passive givenness, we discover the most universal phenomenon of association.

"Association" is a title—according to Husserl—for the form of lawfulness of immanent genesis within the flow of consciousness.[9] What we must exclude in this context is every understanding of association as a sort of objective induction of psychological lawfulness. We focus exclusively on the purely immanent interconnection of something reminds of something else or of something is an indication of something else, and at present we are studying this phenomenon in the structure of particular prominences from amid a field. At this most primitive level, association is by similarity of various degrees leading up to full identity. Originally, contrast also rests on association, the different also raises itself into prominence on the background of commonality. In this manner, the passively pre-given sensory field is already a highly complex structure, allowing the perceptual apprehension to single out a perceptual object.

The products of associative synthesis are of various kinds and various levels. Simple events of consciousness acquire an affective power. There are group-formations by association by similarity and contrast. Particular elements exercise an affective tendency upon the ego. From among many such elements, the one that has utmost intensity wins. The ego turns toward it. Such an element introduces a discontinuity in the field.[10]

As the ego follows the attraction, something new appears—the transformation from the status of the background for the ego to what confronts the ego, the experience of the background emerges into the foreground. A new tendency emerges: a tendency from the ego directed toward the object.

Husserl distinguishes between: (1) the tendency before the *cogito*, the tendency as the attraction from the background. This tendency again has two sides: (a) an intrusion into the ego and (b) a tendency from the ego to give itself over to the affection. (2) The tendency (1) becomes, or rather is succeeded by, a turning of the ego toward it; the tendency then becomes a *cogito*. This turning to the object is what may be called the wakefulness of the ego. Regarding this wakefulness, one may have to distinguish between (a) actual performance of an ego-act and (b) the potentiality to be able to perform an act.

The idea of receptivity comes in here. According to Husserl, receptivity is not opposed to the ego's activity. To the contrary, it is the lowest stage of activity.[11] The ego takes in the incoming affection, and takes it up. The meaning of "perception" accordingly is twofold: on the one hand, it means the mere being conscious of the original bodily appearances, having the entire perceptual field before the eyes in pure passivity; on the other hand, perception also means active apprehension of objects that stand out from among the perceptual field.

A similar distinction may be made in the case of recollection, perhaps also in the case of experience (where the active sense is more common).

The word attention has again obviously many shades of meaning. In general, it signifies a specific act of the ego to which belongs, a tendency of the ego directed to the intentional object. Of course, such a tendency has many modalities. A special case of the attentional intentional experience are the doxic acts, especially the perceptual and recollective acts. When the ego turns toward an object, we have the beginning of what eventually will become a perception. But before this termination, the ego is interested in the object. This interest develops in various stages, some of which are kinesthetic, in a certain sense activities, subjective movements, along with changing appearances and tendencies. The interest begins as a moment of the striving, and it is accompanied by a feeling (not to be confused with "feeling good") needing to be satisfied. This interest is to be sharply distinguished from the interest one has in a thematic object, e.g., the object of scientific research.

Origin of Negation, Doubt, and Other Modifications

The tendencies leading to striving for every new aspect of the object toward which the ego has turned itself may continue toward an eventual fulfillment of the interest, or it may be inhibited. The object's givenness may remain restricted to one side alone. Perceptual process does not then go further. The interest remains unsatisfied. Alternately, the intention may be frustrated. The expectation that is aroused is then contradicted, e.g., the backside of the house, instead of being red—as the ego expects—is found to be green. This, according to Husserl, is the original phenomenon of negation. Negation is not primarily something regarding predicative judgments but rather, in its original form, occurs in pre-predicative experience, in the sphere of receptive experience of the cancellation of an expected anticipatory intention by a new impression. This experience may also be called "deception." The old *Sinn* becomes invalid, and another *Sinn* proves to be more valid.

Negation presupposes the normal constitution of an object, so normal perception. The normal uninhibited perceptual interest must be already operative for it to be modified into a consciousness of negation. Negation is a modification of consciousness, always a partial cancellation on the basis of a continuing certainty of belief.

Like negation, the so-called modalities of judgment also have their origin in pre-predicative experience. This occurs when instead of a simple cancellation there occurs mere becoming doubtful of a continuing experience. Generally, this is a transitional mode on the road to negation. However, the consciousness of being doubtful may not be quickly resolved but may last for some time. The same sensory data can form the basis for two conflicting apprehensions. Sometimes, as in the case of a mannequin in a store window, we first see a doll, then we see a human, a consciousness that originarily presents its object as doubtful presents it under changing descriptions, now as a doll, but again as a human. Here, as with negation, there occurs an inhibition of the original perceptual process. There is an experience of conflict between contrary tendencies toward belief, correlatively between "being" looks. Here lies the origin of the concept of possibility.

Husserl goes on to distinguish between problematic possibility and open possibility. In the case of problematic possibility, perception motivates two conflicting tendencies to believe. Something, in perceptual data, speaks in favor of either alternative, and one may have more weight than the other. In the case of open possibility, there is no question of relative weight. There are as such no alternatives in this case, but, within the indeterminate generality ("a color" with regard to the unseen back side of an object), all possibilities are left open.

The intervention of doubt on the way to decision lends to consciousness the character of decisiveness, and to its *noema* the character of "yes, this is indeed so." But decision in the strict sense leads us beyond the sphere of passivity into the sphere of spontaneous position-taking by the ego. In the sphere of passivity, the modalizations are understood as inhibitions in the course of originary perceptual interest. But inhibition as modalization is different from inhibition of the tendencies as collapse of the course of perception.

Simple Apprehension and Explication

Active apprehension of the object becomes as a rule an inspection of the object. The ego tends to penetrate into the object and to consider the object explicatively. The explication fulfills the normal interest in perception. But perceptual circumstances vary, and so does the need for, and the nature of, explicative apprehension. Husserl distinguishes between the following stages of explicative apprehension.

1. At the lowest stage, there is a viewing of the object as a whole, which is the simple apprehension and inspection of the object.
2. A next-higher stage is the explicative inspection in the proper sense. At this stage, the inner horizon is explored, the expectations pursued, until the parts and moments of the object are apprehended—all these within the context of a continuing synthetic unity. Determinations, which are nearer and closer, are pursued, some expectations may be frustrated, leading to partial modalization.
3. The third stage occurs when, instead of inner horizon, the outer horizon is pursued, the other objects found in the perceptual field brought into relation with the object, and as a consequence relative determinations come into being. (e.g., as in "*A* is longer than *B*," etc.).

Each of these three stages calls for detailed analysis. With regard to (1), the most basic aspect of the passively pre-given sensory field that is being simply apprehended, is its temporal flow through which it is being constituted as a temporal unity. For this we need to go back to the time lectures expounded earlier.[12] Consider a uniform flowing of an enduring ringing of a tone. When this ringing tone as an enduring object is simply apprehended, the activity of simple apprehension itself is also a temporally developing flow and likewise constitutes itself as a unity. In his description of the temporal structure of this activity (of simple hearing, in this case), Husserl concedes, in the activity there is a sort of passivity, that the distinction of activity and passivity is not a rigid

one, and that this is true for all descriptions of intentional phenomena.[13] In this temporal unfolding of the activity of simple hearing of the tone, there is the still holding within one's grip, as distinct from retention. The former, i.e., holding within one's grip, is a modifying activity, as passivity within activity, to be distinguished from the holding fast in retention. For, the holding within one's grip is impressional as well as retentional.

As regards (2), i.e., the explicating consideration, which is the next step of objectifying activity, it involves a penetration into the inner horizon of the object in pursuit of the perceptual interest. This would consist in a series of acts, each a discrete one, but all bound together in a polythetic unity. One isolates first the color of this side (of a physical object), then the color of the inside or of the other side, for example. It all takes place within the framework of familiarity of the total object. There occurs a twofold meaning-structure, the object as the substrate, and the determinations. We are now face to face with the beginning of the so-called "logical categories,"[14] although in a strict sense, logical categories belong to the sphere of predicative judgments. But they all have their origin in pre-predicative experience.

One can say that there occurs here a sort of mental jostling and sliding (*überschiebung*) of the two: apprehension of S and of $\propto$. The ego performs as it were a synthetic act. Colors, sounds, smells, and textures are synthesized with the total apprehension of an object, so that the object is apprehended as ($\propto$ β π). The series of moving attentiveness and a series of changing rays of apprehension form as it were a double-rayed unity. There takes place a peculiar coincidence (*Deckung*) of explication, which is not to be confused with total identification. Explication, however, is not simply an apprehension of a plurality of objects. Unlike in the case of a plurality ("a group of stars," "a bunch of blue dots"), here, in explicative apprehension, the unity of substrate is all along held fast and remains continuously the theme.

One can continue this discussion of explicative apprehension further by locating it in the larger context of its horizonal structure. An explicative apprehension arises from within a horizon, and contributes to the building up of the horizon for new such explications. Every step in the explication of an object also contributes to building up of a typicality under which other objects like this one also tend to appear. Every explication has the intentional character of a horizon-intention that if certain determinations of an object ($\propto$, β) are to be found, some others (such as π) are to be anticipated to be there. Further explication of the new object of the predelineated type leads to clarification of what was vaguely intended in the horizon. This clarification anticipates in the pre-predicative sphere what would, in predicative judgments, function as analytic clarification of a propositional meaning.

Husserl proceeds to distinguish between the various modes of performance of explication in its originary functioning. The originary and original explication is what he starts with, when an object is determined completely anew. It is apprehended to begin with as object of such and such type, and refers back to previously experienced other objects of the same type. This is followed by various modes of synthetic coincidence between the anticipated and token-explicated moments given in intuitive self-givenness.

An object may also be "anticipatorily explicated" on the basis of intuitive picturing in phantasy, even if the object itself is not yet intuitively given. This kind of explication operates in analytic clarification of propositional meanings.

In another step, one may return to an already explicated object and clearly separate the determinations already made, thereby leading to repetition of the explication already made. One may in this case return in memory to explications while the object is still being perceived.

Explication is a many-layered process, and may branch off in new directions such that, e.g., the concepts of substrate and determination may undergo various transformations, and eventual relativization. What, to start with, is an explicit nature may be turned into an independent object for explication: a process that Husserl calls "substratization." A determination such as a part (when a whole is being explicated) or a shape or a color may become an object by itself that we explicate. We arrive therewith at the distinction between substrates in the absolute sense and substrates in the relative sense, and so also with regard to determinations. A substrate is absolute when it is simply and immediately experienceable and its explication is immediate. Such are individual objects of outer sensory perception, i.e., bodies. A manifold of such bodies, a spatial or temporal plurality, may also be regarded as an absolute substrate, in which case its parts or members, which are themselves bodies, would function as determinations.

In another sense, every sensible body belongs to the totality of All-nature or the world, therefore all substrates are interconnected, and we arrive at a new concept of absolute substrate. A finite body is necessarily, in this sense, also a determination, i.e., can be experienced as a determination. Only the world is not, does not, and cannot be experienced as belonging to, a larger whole. In this sense, everything worldly is nonindependent; only the world is independent, and in this new sense is the only absolute substrate.

Another sense of absolute substrate, relevant for logic, is the logically wholly indeterminate "something," the individual this-there, the last content-full substrate of logical activity. Thus, Husserl gives us three senses of absolute substrates.[15]

Determinations also fall into independent and nonindependent ones. In the language of Investigation III, a whole (and so correlatively its parts) is definable either as a whole of moments or as consisting of pieces.

It should be clear from the above that the concept of property also undergoes changes. Pursuing explication of the inner determinations of a substrate, we find there three kinds of entities: pieces, relations, and properties.

The latter two are nonindependent moments.

Properties in the wider sense (so as to include relations) are nonindependent moments of a totality, which are not nonindependent moments of its parts.

Properties in a narrower sense include only properties that are nonindependent moments of a substrate, which is a singular object. But properties in this sense do not belong to its pieces.

Properties in the widest sense include all that belongs to an object, everything that can be expressed in general, so as to include all parts, properties of parts, etc.

Relations are nonindependent moments that come to givenness only after explication of a whole into its parts.

We should note that in the preceding discussions Husserl is giving a formal ontology that is prior to the formal ontology based on formal logic, because this ontology is based on pre-predicative experience and its explication.

Apprehension of Relation and Its Foundations in Passivity

Since we do not experience an object simply by itself but always with others that affect us simultaneously, the explicating of the inner horizon also goes with the explication of the outer horizon. We apprehend the object along with the other objects intuitively given in the same experience; if the former is given as the theme, the latter are given as belonging in the background. A plurality of objects is co-given, co-affecting in accordance with the laws of passivity. There are different kinds of intuitive unity, against the background of which the viewing of the thematic object in its relations to others moves between the substrate object and the relation-object. Sometimes both are self-given in perception, sometimes we have a unity between the self-given and the not-self-given. According to the various kinds of this unity we have different forms of the relational viewing.

To begin with, let us recall the general characteristics of relations (or, of relational viewing). There is always a plurality of objects, which must be brought together in a consciousness. It is not enough that new objects are added on to the substrate object we begin with; this process can generate a collection of objects, consciousness of a plurality, but not yet a relational consciousness.

For the latter purpose we need a *special interest* of the perceptual inspection of the object we begin with; others are brought in not as principal themata but only as theme in relation to the first object. I can have in consciousness a pencil, a pen, and paper, but no relationality. Or, I may begin with considering the pen as *in* the inkpot and as *on* the table: that is relational perception. Clearly, at the stage of pre-predicative experience that is being considered now, relations do not yet constitute state of affairs (such as "that the pen is on the table"), for this constitution needs predicative judgments.

Relative properties (e.g., "thicker," "slimmer") are apprehended in the object. But they emerge first in the transition to the relative object. There is also a sort of synthesis of coincidence that takes place here. But this discrete consciousness of coincidence must be distinguished from the continuous consciousness of coincidence in which the unity of an object is continuously in consciousness, whether in simple inspection or in its explication.

A condition for the possibility of a relational viewing is a certain unity of the relata. There are various kinds of intuitive unities on the basis of which relational perception can move between the substrate object and the relation-object. It can be a unity that perceptually apprehends objects that are self-given, or it can be a unity of a self-given and another not-self-given (i.e., phantasized or presentified). The previous examples were of co-affecting objects (in the background), here the unity is between a self-given and another that is also self-given, a plurality of objects given in the perceptual field (e.g., the pen and the penholder). But such a unity of perception of a plurality of objects presupposes a temporal duration that makes possible a unitary consciousness. To construe this togetherness as the product of an act of combining is mistaken; the perceptual unity is originally constituted in passivity. The perceptual field is given as unified, not as a founded unity founded on perception of each individual in succession and an act of combining. It is not a categorial unity, and yet this unity is in objective time, not only in the world for me, but also there for others.

Another kind of unity is between the perceived (so self-given) and the remembered, and yet intuitively given. The example Husserl discusses is the following: I perceive the table before me. Upon seeing it, I remember another table, which stood there earlier. The second table I presentify. The two tables are not objectively together, they are separated. Yet both are, in a sense, present before my eyes. How can the recollection and the perception enter into a unity? In answer to this problem, Husserl undertakes a rather detailed and difficult discussion of the issue in § 37. The discussion leads to establishment of a law that he formulates as follows: *All perceptions and experiences of an ego remain, with respect to their intentional objects, in interconnection, they*

are related to (even when they conflict with each other) *one time*. Likewise, all perceptions and experiences of ego-subjects that are in empathetic understanding among each other remain, with respect to their intentional objects, in interconnection of all their subjective times and an objective time and an object world.[16] The basic intuition is simple, and has already been elaborated in the chapter entitled "Intersubjectivity." Our perception and recollections, belonging to the same ego, and to egos in empathetic communication with other egos, remain in the interconnected structure of one objective time in which their respective objects find their places. It is thus, as a consequence of this law, that the self-given and the presentified, although really separated, can be given together in one consciousness's temporal unity—making possible a perception of their relatedness, already within the sphere of passivity.

The recollected table was positional, so was the perceived one. One may also now move on to another kind of unity, that between a quasi-positional perception and a quasi-positional phantasy. Can two such be presented in a unity, such that we can notice a relational between the two? The phantasy, as an experience, like all other experiences, belongs to the unity and interconnection of the stream of consciousness. But the object phantasized remains totally disconnected with the order of reality, it has no location in time such that the centaur I phantasize is neither before nor later than the imagined blue horse. The object may be phantasized as having a temporal duration, but its time is a quasi-time, it is there in the mode of "as-if." A phantasized object may be phantasized to be exactly like a real object, as having all the features of reality. But what it would still lack is an *absolute temporal position*, hence its lack of interconnection either with reality or with other phantasized objects. It makes no sense to ask if the Gretel of one fairy tale is the same or different from the Gretel of another fairy tale. One may speak of a phantasy world, but it can only be a quasi-world. The unity of a world deriving from the unity of time is lacking here. In the real world, there is nothing open, everything is fully determinate, and it is what it is: consequently, individuality and identity of individuals belong only to the world of actual experience on the basis of absolute temporal location. Phantasy can yield no individuation in the strict sense, it can give only quasi-individuality and quasi-identity.

In spite of this disconnectedness of the object of phantasy, is it still possible to have an intuitive experience in which reality and phantasy are unified? All experiences of an ego, as we saw earlier, belong to a temporal unity. They are constituted in the absolute flow of inner time-consciousness. But the time of the experiences is not the same as the time of the intentional objects of the experiences. The remembered object is presented by memory as belonging to the same time as a perceived object. The remembered object is past, but the

experience of remembering is simultaneous with the experiencing of perceiving. But a phantasized object has simply no position in the same objective time to which the perceived and the remembered belong.

What makes possible the factual unification of perceptions and memories, however, is association and also passive synthesis based on affection. Can association then be responsible for unifying the presented and the phantasized together in one intuitive present? Of course, by association, similar recalls a similar. Association performs a double function for positional consciousness. On the one hand, on the basis of absolute position in the stream of time-consciousness it presents a factual interconnection of all perceptions of an ego, present and past, in the unity of a memory. On the other hand, it brings to the unity of an intuition the remembered, the awakened, and the awakening. The associative interconnection between *all* experiences of an ego comprehends not only positional experience but also phantasy-presentations. It connects arbitrarily different presences of an arbitrary actual and sunk-in presence. That which is sunk in is awakened and presentified and unified in an intuition along with the experience that awakens. It is thus that the presented and the presentified are unified, as are perception and phantasy. One member of the unity is fictive, another real, which becomes the locus of the relational predicate. It is thus that the remembered table and the actually perceived table can be presented in the unity of an intuition.

Husserl understands Hume's relations of ideas as relations of comparison, and as relations among essences, not as relations of actuality. Their form of unity is founded only on the essential contents of the members combined. Such unities are not bound to actuality. Such unities upon which relations of comparison are based are not bound to temporal objects, to individuals. A real member can have this sort of unity with a fictive one. Only the contents are compared, but not in their *hic et nunc*. As contrasted with these, the relations of actuality (Hume's "matters of fact") are possible only among individual objects. What founds these relations is the actual connection in one time in which the objects have their absolute temporal positions. All individual objects are temporally connected. The most important among the connections among individuals are "cause and effect," "whole and part," and "part and part." This kind of relation cannot obtain between a real object and a fictional object. If one is given *as actual* and the other *as fictive*, they cannot be given in a unity of intuition.

Thus, Husserl shows that there are many concepts of the unity of intuition. In the narrowest sense, unity of intuition obtains among self-given objects that exist in one's time. This unity is genuinely perceived. The same sort of unity occurs in presentification in memory or in imagination.

A special kind of unity serves as the ground for the *formal relations*. This unity may be called formal-ontological unity, which is founded neither on real connections nor on the essences of the objects united. Such a unity extends to all possible objects, individual or nonindividual. It is a collective unification, of any arbitrary objects, capable of being unified in a consciousness. All objects can be in principle collected into a whole. This kind of whole is the accomplishment of a higher level, of spontaneity of predicative thinking. So we will not discuss it at this point.

Predicative Thought and the Objectivities Constituted by the Understanding

THE GENERAL STRUCTURE OF PREDICATION AND THE GENESIS OF THE MOST IMPORTANT CATEGORIAL FORMS

All activity of knowing aims at determining the being as to what and how it is, in a manner such that the determination remains valid forever, is a permanent acquisition. Underlying the activity needed for knowing in this sense there must be a specific cognitive *interest* that goes beyond mere perception, i.e., *a will to know*.[17] There is an active impulse to know. In this sense knowing is an activity of the ego, resulting in an enduring acquisition. Objectivating accomplishments of a new sort constitute a new sort of objectivity, which we can call the logical or categorial objectivities. Husserl also calls them *Verstandesgegenständlichkeiten*, objectivities constituted by the activities of the *Verstand*, intellect or understanding, which belong to a level higher than do the objects of receptivity. In this part, Husserl examines the structure of predicative thinking and also the genesis of objectivities from the predicative judgment. The production of such objectivities is not the entire goal of knowledge; it is rather only the means. The end is focused upon the substrate of judgment and production of its knowledge.

There is a wonderful analogy between cognitive activity and external actions. In both cases, there is the distinction between the final goal and the intermediate goals, the unfulfilled aiming and gradual fulfillment culminating in reaching the final goal and the resulting satisfaction. The result is intentionally understood as the product of an ego, a knowledge to which the ego can return in memory and reproduction. Every step, in the process of knowing, is to be characterized not merely by fulfillment with clarity and intuitiveness but also by fulfillment of the striving, and so a satisfaction. The interest in knowing may be either the dominant goal (as in theoretical knowledge) or one that serves other dominant goals of the ego (as in other practical goals).

Husserl, it must be borne in mind, is distinguishing between two stages of objectivating accomplishments—purely receptive experience on the one hand, and predicative spontaneity on the other. The distinction between these stages for analytic purposes should not lead us to the error of completely keeping them apart. As a matter of fact, the two are intimately interinvolved. Receptivity precedes spontaneity, no doubt, but is not there entirely independently. So Husserl writes: "What are distinguished as genetically belonging to different stages, are inseparably mingled with each other factually in the concretion of a single consciousness."[18]

The same holds good of the third stage Husserl will later talk about, namely, the constitution of universality in the comprehending, or *begreifende*, thinking. There is no predicative judgment that does not contain in its structure a universality. This relation to a universality may be at first implicit and only later become thematic.

The Basic Structure of Predication

At the stage of receptivity, an object *S* is perceived, and then is explicated into moments ∝ ß γ. Between *S* and ∝, there occurs a synthesis of coincidence. As a result of this passive synthesis, S undergoes an enriched meaning; the contents of *S* are in the process of passive determinations as perception develops. But we still do not have a predicative judgment.

At the next step, the object-substrate *S* becomes the subject of judgment, and the explicate ∝ becomes a predicate. How does this transformation take place? The ego, motivated by an interest to know and to fix the nature of *S*, returns to *S*, which is already held in grip, and also to the explicate ∝ to be held in grip. A new ray of viewing is directed toward ∝ and its implicit connection with *S*. The unity that was passively preconstituted in receptivity is now to be explicitly apprehended, and in the changed attitude of the active ego, the apprehending consciousness, no more one-rayed, but rather polythetic, reconstitutes that unity as "*S* is ∝." The substrate has now become a subject, the explicate has become a predicate. The form of the new synthesis that takes place is expressed in the word "is."

Both the subject and the determination become themes, and as a result, a new kind of objectivation, and objective formation, takes place in both, such that the subject is oriented towards the predicate, and vice versa. Husserl also calls this new form "syntactical," "categorial" forms. The use of "syntax" in this context is to be sharply kept apart from the more common use in the context of linguistics.[19] The syntactical forms bring about a syntactic unity.

These syntactical forms (the subject form and the predicate form) have to be distinguished from another kind of form, which Husserl calls the *core form*. The subject *S* in "*S* is ∝" has the core form of substantive-ness, which should not be confused with the syntactic form of subject. The function of being the subject presupposes that there is a stuff (*Stoff*) with the core form of substance. The correlative core form of the predicate is "adjective."

The stuff *green* can take on the core form of the adjective "green," and then the syntactical form of a predicate in "that leaf is green." But the same stuff can also take on the core form of substantive, and then the syntactical form of a subject, as in "green is a color." There is not only a relativity in these formations but also a many-layered formation. The entire predicative judgment may assume the subject form, as in "that *S* is ∝, ß is assuring." Anything whatsoever can take up this formation.

In this context, Husserl speaks of the sedimentation (or overlaying) of meaning (*Sinnesniederschlag*) in the object.[20] Every stage, receptive or spontaneous, has its enduring result. Habitualities are formed, which work in different ways as our experiences or judgments evolve.

From the simplest form "*S* is *p*," we can move on to more and more complicated forms. The determinations may proceed to synthesis of *S* with the other explicate, to such forms as "*S* is ∝ and ß, " "*S* is ∝, ß, and γ," etc. In the same way, the substrates may also form a collective unity, such as "*S* and *S′* and *S″* are... ." A new form is constituted when the determinations as they progress further and further may all be brought under the open horizon "and so on."

A new form of synthesis takes place after these two determinations "*S* is ∝," and "*S* is ß," when *S* is identified as being the same in the two cases, and one judges "*S* is ∝," and "the same *S* is ß." An active identification of the substrates takes place by returning to the *S* again after its synthesis with ∝ has been accomplished.

Explication of S may be, as noted earlier, into nonindependent moments or into independent parts. The former explication, at the level of predicative judgment, becomes "*S* is ∝." The latter becomes "*S* has *T*." The "has-judgment" is a new form, as contrasted with the "is-judgment."[21] Both are equally original forms. The has-judgment cannot be simply transformed into an is-judgment without a radical transformation of meaning. The independent part that is predicated in a "has-judgment" cannot be made nonindependent. But a nonindependent moment can be substantivized, so that the judgment "*S* is red" can be transformed into "*S* has redness."[22] Thus, the "is-judgment" can be transformed into a "has-judgment," but not vice versa. It must be added that according to Husserl, the distinction between the substantive and the adjec-

tive is not merely a distinction between two linguistic forms but lies in the distinction between two modes of apprehension.

Earlier we distinguished between explicating the inner horizon of the substrate object and explication of the outer horizon. Up to now, the forms we focused on concern the former. Now we turn to the latter, which gives rise to judgments of relations such as "*A* is greater than *B*." As contrasted with these, all judgments having the form "*S* is *A*" may be called determining judgments. Comparative judgments are a species of judgments of relations; the example I've just given falls under it. In simple determining judgments, the predicate ∝ is an adjective such as "red" in "the book is red." In judgments of relations, the predicate, in the above example "greater than *B*," is also an adjective, but is to be distinguished from what Husserl calls "absolute adjectives" and called a "relative adjective."[23] The spontaneous act of comparison goes beyond the substrate *S* to *B*; in the predicate the component "than *B*" does not belong to *A*, "greater than *B*" still determines *A*, but is not an inner determination. In the case of a relative determination, there is a synthesis that leads to another substantive object (*B*).

Now we can move on to the attributive form developing out of the unequal distribution of interest in the determinations. In "*S* is ∝," there was a *single ray* of intentionality that brought about a synthesis of *S* and ∝. But suppose that after the explication of receptively apprehended *S* (∝, ß), the act of judging's primary focus is on ß, *S* as being ∝ is already held in grip, and a new synthesis of this latter "*S*, which is ∝" becomes the subject that is now brought to a new synthesis with the fresh determination ß. We have then the attributive form emerging "*S* which is ∝, is ß." A double ray of intentionality brings this about.

This form refers back to the original simple form "*S* is ∝," and is a modification of it. The subject, *S*, of a predicate now becomes the subject of an attribution, namely, "*S* which is ∝." This new object becomes the subject of the new determination, ß. The predicative adjective becomes an attributive adjective. A similar shift in interest may lead to a modification of the predicative determination ∝ in "*S* is ∝," and assume the form "The ∝ is an ∝." Consider the transformation from "That is red" → "That red is the red of a rose."

All these forms of judgment illustrate how the same substrate is held fast, while new determinations accrue to it through predicative and attributive synthesis. Through these successive determinations, the same object *S* is being meant in different ways. This meaning does not arise at the stage of receptivity, it comes into being at the level of predicative spontaneity. Husserl therefore calls it "logical meaning," or *Sinn*.[24] It belongs to the total content of a judgment. Now this *Sinn* may be called "concept," or *Begriff*, in one sense of that term. This sense of "concept" has to be distinguished from the sense in which

concept relates to the core stuff, or the generic universality. As determinations go on through ∝, ß, etc., the substrate object is being clothed with logical meanings, leading to a new form, namely, the identity-judgment: "*S* which is ∝, is identical to the *S* which is ß." The identity-judgments serve to unify successive determinations by identifying their two substrates.

The Categorial Objectivities and Their Origin from the Predicative Accomplishments

Husserl now proceeds to consider the categorial objects that arise out of predicative judgments. I will begin with the state of affairs, or *Sachverhalt*.

Once a judgment of the form "*S* is ∝" has been made, it is not just set aside, it instead remains within the grip of the ego, in retention, but can be recalled in memory, and referred to in judgments such as "That *S* is ∝ is very comforting." In this judgment, what was earlier constituted in a many-rayed act is now referred to in a single ray, substantivized, and functions as the substrate-object of the new judgment. This object could not have been available at the stage of receptivity. It is the product of a higher order of predicative spontaneity.

The state of affairs is to be clearly distinguished from the situation, or *Sachlage*, that corresponds at the level of receptivity to the *Sachverhalt*. Two different states of affairs "*a* is greater than *b*" and "*b* is lesser than *a*" are grounded in the same *Sachlage a–b*. A *Sachlage* is founded in simple objects. Every object is a possible or actual basis of many *Sachlagen*. An object is a source of *Sachlagen*. A *Sachlage* that is a relational situation is passively preconstituted foundation for states of affairs.

The state of affairs is also the judged content, the *Geurteiltes,* which is different from that which is judged about, the substrate object that is the *Beurteiltes*. The *Sachverhalt*, as stated before, is a logical meaning, a syntactically constituted objectivity. Husserl next proceeds to distinguish between the state of affairs and the proposition judged (the *Urteilssatz*).[25] This last distinction is rather tricky and needs to be carefully followed.

Each actual judgment "*S* is ∝" that is made constitutes an identical *Sachverhalt*. In such cases of an actual judging, the *Sachverhalt* and the proposition being asserted coincide. But this is only a limiting case. In all such judgings, the *Sachverhalt* that *S* is ∝ is the same. But there are two respects in which actual judgings that *S* is ∝ may still differ. First, all earlier judgments made about *S* may have already added to the meaning of *S*, and this enrichment may contribute to the meaning of a new judgment "*S* is ∝," which then as a matter of fact becomes "*S (p)* is ∝." We may still be constituting the same *Sachverhalt*, while the proposition, *Satz*, becomes different.

Besides, there is another respect in which any actual judging that *S* is ∝ may differ from other actual judgings that *S* is ∝. We have to distinguish between the merely meant *Sachverhalt*, which is merely emptily intended in the judging, and the actual *Sachverhalt*, which is the Idea of a completely fulfilled intention of the *Sachverhalt*. The former, the merely intended *Sachverhalt*, is the proposition; the latter is the *Sachverhalt* itself.[26]

Another categorial object that is constituted in predicative spontaneity is a collection (*Menge*). Whereas a *Sachverhalt* arises out of a copulative judgment, a collective unity of thinking leads to the constitution of a collection or a set. At the level of receptivity, we apprehend and consider not only one single object but sometimes, in a many-rayed manner, more than one object, holding in grip one object, and then the next one, and then the next. But this togetherness has not yet become a pair, a collection, or a set as a single entity. The [*A*, *B*], as a pair, must itself be made a substrate; only then is it a proper object that can be identified. A plurality is then constituted as a unity, a syntactic objectivity produced by an act of spontaneity. It becomes the theme in an act that gets hold of it in looking back as something already preconstituted. Higher-order sets are then constituted in acts of collecting more than one such set. But every set must in the long run lead to ultimate members, which are not themselves sets. Sets are always products of spontaneity. There are no possibly pre-given collections as sets. A set is a collection in such a manner that its members remain separate and yet connected together.

All categorial objects are totalities of a higher order founded on receptively given objectivities. Of these, a set is not a sensible totality. The members relate to the set in a manner that is quite different from the way parts of a sensible whole relate to that whole. There is no synthesis of partial coincidence. The members of a set remain quite separate. Their connecting form is not sensible but syntactical. There is no requirement of homogeneity of contents. What suffices is formal homogeneity.

Thus, Husserl distinguishes between (1) syntactical and non-syntactical forms of connection, and accordingly between wholes that are syntactic and wholes that are not. The latter kind of wholes are objects that are not constituted by predicative spontaneity. He would also distinguish between (2) syntactical relations and nonsyntactical relations.

For every sensible object, to be apprehended is contingent. In a certain way, the object is "there," irrespective of whether an ego actively turns toward it or not. As contrasted with such objects, categorial objects, like states of affairs, are constituted essentially in the spontaneous acts of the ego.

There is a further difference between the two kinds of objects. Both are constituted in a temporal process. But a perceptual object is there as though in

one grasp. New presentations of it enrich its mode of givenness, its manifold of appearances, but we still have one and the same object. But whatever the ego produces actively is the categorial object itself; the different presentations and appearances are always directed toward it. The flow of sensible appearances of a perceptual object can at any moment be interrupted, and the object reduced to nothing; not so, however, in the case of a categorial object. The process of its presentations cannot just break off. Furthermore, as the ego actively produces a categorial object, this object is not the object of the ego. The object of the ego is the substrate S, the categorial state of affairs that S is p becomes the object only of a reflective turning of the glance.

Further difference between the two kinds of objects concerns their different temporality. The totality of real, individual objects owes its actuality in the sense of objective intersubjective identifiability to its constitution in one, objective time, which may be called the world-time. Everything real has its place in this time. The categorial objects do not belong to this real world. They are rather irreal objects and are not tied to real points in time. However, for that reason we cannot say that they have no relation to time and are not temporal. A "state of affairs" is nevertheless temporally constituted, and as the process of constitution comes to an end, a new objectivity comes to be there. Since every experience is a unity that becomes in the flux of time, it becomes an object for inner sense like every sensory datum, every apperception, and every intentional experience. Experiences themselves are objects of inner consciousness, and so is every object of such experiences. There is thus a necessary relatedness to time for all objects—which is different in the case of perceptual objects and in the case of categorial objects.

With regard to that segment of the real world which we shall call Nature, we can distinguish between the time of givenness of a natural object and the time of its real being, i.e., objective natural time. The two times do not entirely coincide. They can coincide only in part. A subjective succession, however, as Kant realized, need not be also an objective succession. The time of givenness belongs to the sphere of immanence, objective time belongs to Nature, which has its own time, which is an all-comprehensive continuum.

Phantasized objects have their time of givenness, i.e., the time of the constituting phantasy-experiences; on the other hand, they have their quasi-objective time, and their quasi-individuation and quasi-identity in the unity of a phantasy world.

The temporal form of irreal categorial objects, according to Husserl, is omnitemporality. Such objects also have their subjective time in which they are given. A proposition comes to givenness for the ego. Taken as a noematic entity, it has its temporality. But the proposition is not an individual reality. The

temporality of a proposition is radically different from that of an individual. An individual reality can be the subject of a proposition. But the proposition itself does not have a position in objective time. The proposition itself has no binding temporal location, no duration in time, and its process of being constituted does not have the individuality of contingent acts. Real individuals form a unity of interconnected reality in the objective time, but a bunch of irreal categorial objects, such as a bunch of propositions that belong to the unity of a theory, do not belong to a common temporal horizon. However, the same proposition can appear at any temporal point as the unity constituted by several subjective experiences, it has omnitemporality. It is the same at all times, related to all times. However, the objectivity itself does not have duration as a determination belonging to its essence.

Categorial objects make their appearance at various spatiotemporal locations, but they can remain identically the same while appearing at different spatiotemporal locations. When a person thinks of a proposition as evident, that assigns a certain locality to the proposition, but the proposition itself does not occupy a position. Its atemporality is nothing but an exceptional form of temporality, i.e., omnitemporality. But the irreality of categorial objects should not be mistaken for a generic universality. By saying this, Husserl is clearly rejecting an earlier theory of sense or meaning that he held in the first edition of the *Logical Investigations*, according to which a sense is a universal whose instantiations are the acts which intend that meaning, quite analogous to the way redness is instantiated in particular patches of red. Husserl rejects this account and informs his readers that a categorial object, e.g., a proposition, is not a universal that has an extension, not a universal like an essence such as "color," "red," etc. Each colored thing has its own individual shade of color, all such shades may have the same *eidos* "color." When two acts of judging mean the same proposition, they mean identically the same, not two similar meaning-contents. The meant is not, in each case, an individual moment. An identical meaning does not have individual moments as its extension. It does not have anything under it.

The world as the totality of all real things and objects is not coextensive, however, with nature. Besides physical things, there are also artworks, books, cities, etc. These latter objects carry meaning-structures intended by us. They carry not only determinations arising from doxic experience (e.g., perception) but also, as meaning structures, refer back to our acts of thinking and willing. A tool, such as a hammer, not only has determinations of a physical thing (e.g., its weight) but also carries relations to us (e.g., usability by us). Such meaning-predicates are to be sharply distinguished from mere thing-predicates. Under "real objects" are to be included not only things but also meaningful things. Now, since every

property of a real thing is a real property, the meaning-determinations of a thing also are its determinations. This distinction between real properties and irreal properties serves to set apart a specific sense of real from a wider sense. In this specific sense, everything real is essentially individuated by its position in space and time. A determination is irreal if it is founded in spatiotemporal reality but can nevertheless appear as identical in different realities. In this latter sense, not only categorial objects and states of affairs but also cultural objects belong to the real world, though not to nature. The spiritual significance of a cultural object is embodied through its bodily substratum, and through this embodiment is in the world. But different embodiments may be of an identical, ideal meaning, which thereby becomes an irreal entity.[27]

Another example which Husserl gives of irreal objectivity, and which brings to light an important distinction within the domain of idealities, is the constitution of a state. A state is a real entity, it has a *territorium*. The constitution of the state, however, is an ideality insofar as it expresses a people's will, it is, in different times, repeatable, understood by different persons differently, and yet identifiable as the same.

This is the place to distinguish between free idealities and bound idealities.[28] The logical-mathematical structures and essences are free idealities, while a constitution of a state is bound to a real territory.[29]

Finally, Husserl considers *Sinn*, or sense, as itself an irreal object. Here there are many complications, which need to be clarified. In the first place, every object has its objective meaning, the object being this meaning together with the fullness of its existence. It is by virtue of this meaning that the object is experienced as identically the same in various experiences. But the mere meaning is not an objective determination (e.g., like color). The objective meaning is how the object is meant, independently of its being and non-being. But this meaning can, in an appropriate turning of mental glance, itself become an object, an ideal object to be sure.

But although meanings are not determinations or predicates of an object, there are some objects of which they are. Consider such real objects as word sounds or written inscriptions, of which meanings are objective determinations of their being. If you consider an utterance or a statement, to its very objective structure belong both the sound or written marks and meaning. In that case, the objective meaning belonging to such objects is a meaning of the second level, a meaning of meaning. We must therefore distinguish between the objective meaning (of an object) and the meaning as determination of an object.

We can call the irreal objects "meaning-objects" or *Sinngegenständlichkeiten*, but in saying so we must clearly distinguish between these two mean-

ings of "meaning": the irreal objects that are not merely meant and those that are merely meant, or *Vermeintheiten*. Meanings as objects arise out of the latter.

Meanings can never be real components of objects. Nevertheless, as we have seen, meanings and objects remain in an essential correlation, such that as a meaning is transformed by reflection into an object, this latter object comes to have its own meaning, which is meaning of a level higher than the original meaning.

The Origin of Modalities of Judgments

Thus far Husserl has considered only predicative judgments of the categorial form in the mode of certainty. This methodological simplicity is now abolished, and he takes into account modalizations of predicative judgment (just as he has earlier considered modalizations at the level of receptivity). As a matter of fact, the full significance of judging as establishing or ascertaining comes to light only in the context of modalization, for example, when the simple certainty of original judging "S is $\propto$" is modalized, for whatever reason, into the doubt "Is S $\propto$ or not $\propto$?" and then the certainty is reestablished. This reestablished certainty itself might be regarded as a modalization, when contrasted with the original simple certainty.

The very idea of "establishing" (*Feststellen*) has thus far two meanings. There is, in the stage of receptivity, the fulfillment of passive expectations and dispelling of passively arisen inhibitions, all of which are modal modifications of the passive *doxa*. As contrasted with these, there is the decision, in the strict sense, that is an active response on the part of the ego as an ego activity; only by studying this latter do we come face to face with the full concrete meaning of judging.

Empty Modifications of Judgments as Motive for Modalization

There are various ways an originally made judgment may come to lose its original simple certainty, and come to be modalized into "possibly so" or "probably so." What at first was given as certain may, as a result of correction by perception, become "it is not really so." The original simple certainty of judging, as in the case of perception, is led forward by anticipations, and anticipated determinations are predicated of the substrate object. Empty and anticipatory judgments are built, and categorial objectivities are generated, without grounding in original givenness.

Every objectivity, as it is originally given in a moment of consciousness, gives rise to a chain of modifications, which intentionally refer back to the original form. One such modification is *retention*. In retention, instead of being held in grip, the judgment may slip away, and in stages it may pass over into the passive background, the unconsciousness, not a dead nothingness, but a limiting mode of consciousness. In this modality, the judgment, no longer original, enters into a state of secondary passivity, a habituality of the ego, an enduring possession, always ready to be awakened. One way it can be awakened is as a sudden thought, which occurs as a possibility, which, as it were, makes a demand upon the ego for an active performance anew.

Husserl distinguishes between several such modes of "reactivation." The active performance that the ego does may be a thoroughly original activity, the entire two-membered synthesis of predications, and a repetition of the earlier performed determination, with which this new accomplishment enters into a synthetic coincidence. Or it may be that the new act of judging, while connecting with the earlier accomplishment, articulates that possession, brings it to activation, without reactivating the founding receptively constituted substrate anew in the clarity of intuition. The originally performed synthesis is not gone through over again, not confirmed in its original intuitiveness, and only the judgment "*S* is ∝" is performed in its clarity, without filling in of the lost intuition. Or it may be that the original judgment is not being articulated in its details, and only the word sequence is reactivated, and the unitary judgment revived in a confused manner. The proposition is constructed following the word sequence. Such an obscure, confused presentation may be clarified analytically, but still lacking the original founding intuition.

The mere empty intending may be now critically judged with a view to determining its adequacy. In this critical attitude, the intended as such is separated from the actual state of affairs. The state of affairs "itself" is nothing other than the idea of completely fulfilled intention. As merely meant, the state of affairs is the same as the proposition.

One may state a law regarding the givenness of a state of affairs thus: If the substrate object is such that it can never be adequately given, but must contain anticipations, as is the case with real things, it is necessary that the state of affairs about that real object (such as "*S* is ∝") must also be incapable of being adequately given. Just as the perception underlying a judgment can never contain the thing itself, the thing always transcending the perceptual experience, so a perceptual judgment can never contain the state of affairs itself. No empirical judgment can carry with it the true, the state of affairs itself.

All modalizations of judgments are modes of position taking (*Stellungnahme*) and modes of decision arising from the critique of empty anticipations.

Judgments in the strict sense are deciding for or against recognition or denial. All these modalities appear at the level of receptivity, as we have already learned. The motivational basis for decision is that the ego strives after positing as valid, to restore the harmony of perception. The ego is being affected from all sides, it becomes disharmonious with itself, is split into two, and then finally, as a result of judgmental decision, is unified when the consistency of perception is restored, the inner conflict of the ego with itself is resolved. The ego now acquires an enduring cognitive achievement; something is now valid for him with the claim to continue to be so valid. Something is now fixed, for all future, as either being or non-being.

Thus, the cognitive striving to restore certainty concerns not the world alone but also the ego personally. The ego is under pressure to overcome an uncertainty. The striving for certainty is a part of the ego's general striving toward self-maintenance.[30]

According to Husserl, traditional logic errs inasmuch as it uncritically lists what it regards as the basic forms of judgment. There is, in Husserl's view, only one basic form, namely, the categorial judgment, "*S* is $\propto$." The concept of judging can be so interpreted that it is an act exclusively of establishing being. Negative judgment, in that case, is not a basic form. Judging position-taking may be either recognizing validity or rejecting its opposite claim.

Two judging position-takings of a higher level are *existential judgments* and *judgments about the truth*. In existential judgments, the subject is not the original substrate object but rather the objective sense. The objective sense now enters into an identifying synthesis with the true identical self, when it is fulfilled, and we then say, "There is an object corresponding to this sense." The object exists. To judge "that house in which I grew up still exists," the *intended* object "that house," i.e., the objective sense, has a corresponding actuality. We are not, in existential predication, concerned with the act of judging in its noetic aspect. We are concerned with its noematic sense.

In a judgment of truth, the subject is the mere proposition, the sense of the judgment. The proposition is true if the corresponding state of affairs exists, or actually is, i.e., when the propositional sense enters into an identifying synthesis with the corresponding intuition of the original object.

In this account of judgments of truth, Husserl is of course presupposing that every proposition is true or false, a presupposition which he will critically examine in *Formal and Transcendental Logic*,[31] and which, after Gödel, needs to be further examined.

Now, let us proceed further with Husserl's theory of judgments of existence. To predicate *existence* is not the same as predicating *actuality*. First of all,

neither existence nor actuality, according to Husserl, is a determining predicative. Neither the predication of existence nor the predication of actuality adds any determination—in Kant's language, a "real predicate"—to the object. They do not judge about the objects concerned but rather judge in the case of "existence" about the object-sense (i.e., the *noema*), and in the case of actuality about a proposition. To say that an object is actual is really, on Husserl's view, to say that I do not imagine it, that the object is not fictive. There are not two classes of objects, actual and fictional. There are only actual objects. But propositions may be derived from experience or from imagination.

The same is true of "*A* is possible." This too is not a determining judgment but is about the object-sense *A*.

The next modality to be considered is "necessity." But before talking about necessity, let us briefly consider consciousness of doubt and possibility. Doubting may be an active position-taking on the part of the ego. What happens is a disharmony of the ego with itself. The ego wants to be now this, now that—motivated by the weight of the possibilities themselves. Possibilities act as attractions. The ego's attempt to resolve this crisis is inhibited and frustrated. Doubting in this sense is to be distinguished from conjecture of taking-as-probable. Deciding one alternative may leave the other alternative open, though in reduced weight.

One may also choose one of the attracting possibilities and resist the others. A certainty of belief is reached, but other attracting possibilities still continue to operate. Husserl calls this certainty impure. There are degrees of strength of conviction in such cases. We must distinguish between such "conjectural certainties" and "empirical or presumptive certainty." External perception can give only the latter, leaving *open* possibilities regarding particularities, and nothing speaks in favor of any of the alternatives. The certainty generated by external perception is always presumptive in this sense. It is not mere conjecture; on the contrary, experience continues to confirm the belief based on perception. But things could turn out to be otherwise. We do not have in this case conjectures; we have rather possibilities left open by the ongoing process of empirical confirmation.

From all these is to be distinguished absolute or apodictic certainty, such that the opposing open possibilities are eliminated. This is necessity in the strict sense. This modality of necessity in the strict sense cannot have its origin in external perception.

Husserl next moves on to the phenomenon of questioning, which is closely connected with doubting. The content or theme of questioning is disjunctively opposed possibilities, as in "Is this a man or a mannequin?" This occurs in

the realm of passivity, as we have already studied, but also now in the sphere of active position-taking. The ego is "fractured," and strives after a firm decision. Questioning expresses this striving. It also affects the ego's practical behavior. The answer brings out (or answers bring out) the sense of question. Possible answers ("Yes, it is a man," "Yes, it is a mannequin") bring out the possible judicative position-takings. An answer is a judgmental decision. As a matter of fact one can regard every content of judgment as the content of a possible question.[32]

Simple questions ("Is *S* $\propto$?") leading to the decision ("Yes, *S* is $\propto$") may lead to a question regarding truth and justification. One can ask: "Is *S* ($\propto$) actually so, and how do you ground your decision?" A judgmental certainty may thus be brought into question. Now, we strive after not mere judgmental certainty but a certainty that is grounded in reason. The ultimate ground for justifying, in Husserl's view, must have to be the thing's self-giving in original objective self-evidence.[33]

Theoretical interest, in the strict sense, is interest in rational grounding. Grounding can be more or less perfect, and theoretical interest may question a grounding with respect to its perfection.

A certainty that has been insightfully established may pass over into habituality, and so back again into doubtfulness and questionability—in which case the insight once established needs to be reactivated (as in the case of a mathematical proof).

Summary

Experience was defined as self-givenness of individuals. Out of experience arose the forms of judgment. We began with individual empirical judgments, whose substrate objects are individuals. The goal was to study how this individual is brought under universal concepts. Several judgmental forms, to begin with, were studied, but these do not exhaust all forms of objectivation. We move on to a new level of judging, namely, the level of thinking that comprehends its objects (*begreifendes Denken*). In every apprehension of the individual, we are already acquainted with the universal; it provides a horizon for typical familiarity. But this relation of the individual to the universal is not yet made thematic. The universal in the form of the *meanings* of words constituted the typical horizon, but we have not yet thematized the process of constitution of a new kind of objectivity. The universal must now be apprehended in a mode of thinking which would have to be recognized as a new level of spontaneity.

*Constitution of General Objects and Forms of "In General"—Judgments (*Überhaupt-Urteilen*)*

Logical activity reaches its goal with the production of universal judgment. Generality of thought enables us to transcend the particular given situation and to generate cognitions that are intersubjectively available. Judgments at first are bound to the situation of experiencing, and are expressed by the use of "occasional" or "indexical" expressions. It is the apprehension in the mode of generality that transcends the here and the now, and reaches objectivity of thinking.

There are clearly many levels of generality. Husserl's discussion will begin with the lowest and simple generalities, i.e., empirical types, and then proceed to the highest, i.e., pure generalities, and will exhibit all these in their origin.

Constitution of Empirical Generalities

Empirical types, which pervade our experience from the very beginning, are results of sedimentation of all apperceptions and their habitual efficacy based on associative awakening. Such a synthesis of the similar with the similar is very much like an identity-synthesis, yet is not quite the latter. It is so much like a synthesis of identity, for in the transition from a similar to a similar we often say, "It is the same." The similar, however, are two separated objects, and not one and the same. Yet in these different objects there is a certain sameness and unity. This similarity and sameness is preconstituted as an object. A new kind of judgment is founded on this.

Now, let us suppose the thematic interest focuses on *S*, without interest in generality. In the limitation to *S*, the moment of prominence *p* is apprehended in the form "*S* is *p*." Thematic interest runs over to a co-affective *S′* on the basis of a fully similar moment *p* as its individual moment. *S′* is similarly predicatively determined through moment *p*. The passive synthesis of coincidence between *S* and *S′*, which was the ground of co-affection, can now be actively apprehended. We say, *S* and *S′* are the same, i.e., *p*, although *S* has its own moment *p* and *S′* its own. Like the substrates, the properties are also separated, but coincide in thematic transition, and become actively identified. A sort of unity emerges, a unity among what are separate. When a new member *S″* becomes the focus of interest, it may have the same individual moment *p* first emerging on the basis of passive coincidence of similars among the individual moments; it can be actively apprehended.

We must now distinguish between individual judgments such as ("*S′* is *p′*," "*S″* is *p″*," "*S‴* is *p‴*," "*S** is *p**," "*S*** is *p***," "*S**** is *p****, etc.,") and

judgments in which the same *p* is everywhere predicated as the universal, identically the same that emerges through a coincidence of identity among the members of a series as the unity of a species. Now, instead of predicating of *S′*, its individual moment *p′*, one predicates *p* of *S′*. Two kinds of such universal judgments are possible: "*S* is *p*," and "*p′* is *p′*." In "*S* is *p′*," the substrate core is an individual; in the other, *p* is a universal core of the predicate. The identical one, *p*, which now comes to light, *is not a real part of S* but a new object constituted by a synthesis of identification among similars. What is a real part of *S* is *p′*, an individual moment. The one p does not repeat itself in each of *p′*, *p″*, *p‴*, etc., but it is there only once, though in many.[34] It is a categorial object, arising out of the spontaneity of thought, to be sure on the foundation of the receptivity of sensibility.

To be thus given in many particulars points to a unique relation of identity, different from other identities. When *A* is apprehended as ∝, *B* also as ∝, and so on, a new kind of state of affairs comes into being. A is a particular instance of the universal ∝, *A* is comprehended through ∝. If you make ∝ the subject, then we have: ∝ is true of *A*, of *B*, etc., ∝ belongs to them. The first set of states of affairs, to take a concrete example, is "this is red," "that is red," etc. We learn that the adjectival form belongs essentially to the state of affairs.

Similarity, according to Husserl, is only a correlate of the identity of a universal.[35] To say that the particulars are instances, particularizations of a universal is an inauthentic mode of speaking.

Empirical universals, or empirical concepts, have to be distinguished from pure universals (or pure concepts). Empirical universals are at first apprehended as bound to an individual ("this is red"). However, the universal acquires an endless extension, and becomes free from its tie to that individual. However, it is not necessary that the universal be apprehended as bound to a real individual. It is in fact not bound to any actual case. One can imagine possible individuals and recognize in them the universal. So we can say that an endless extension of possible individuals belongs to a universal. Instead of empirical universality, we can also speak of concepts, and say that a concept in its ideality is to be understood as an object having its pure ideal being, and this is not in any way affected if the particular instantiations are actual individuals or only possible ones.

While Husserl still speaks of the ideality of a universal, he warns us that all such Platonizing expressions should not blind us to the fact that a universal's being is not entirely unrelated to all subjectivity. On the other hand, like all categorial objects, it essentially refers back to the correlative constituting process of spontaneity.[36] The being of a universal, in all its steps, is essentially being-constituted in these processes.

Empirical concepts—both the concepts of everyday life and concepts of the empirical sciences—refer back to the passively preconstituted *typifications*. The factual world of experience is experienced as typified (e.g., things are experienced as trees, animals, birds, etc.). The typically experienced has a horizon of possible experience with a horizon permeated by pre-indications of familiarity, expectations of typicalities to be confirmed or refuted by further experience. From all this, we can derive a general concept of "type." The type "dog" contains a set of typical marks and an open horizon of anticipation of further such marks. Thus arises a presumptive Idea, the Idea of a universal with an undetermined horizon of unknown marks. Thus, the empirical concept transforms itself into an idea of an open and always to-be-justified concept.

Empirical generalities, under which everything that is experienced falls, easily can be divided into generalities of different levels. These levels are determined by the degree of similarity of the members of the universal's extension. Every individual, to begin with, is an individual particularization of its concretum; it is a concrete individual.[37] Every individual object can be thought of as repetition of a second, fully similar, individual. This universal of repetition of fully similar independent objects is the lowest universal. This universal is not founded on any other universal; it does not presuppose anything else. Thus, "Socratesness" would be such a concretum, the lowest universal, so also is the universal whose instance is a specific spatial thing. As a universal, a concretum is fully independent.

As contrasted with these concreta, the adjectival universals, e.g., "redness," whose extension consists of nonindependent particulars, are nonindependent *abstract species*. They are, according to Husserl, "predestined" for "adjectival apprehension," they are, we may say, adjectival universals. As contrasted with them, the independent universals, such as "Socratesness," are, or may be characterized as, "substantival universals."[38]

When similarities are not complete similarities, we have universals of higher levels. In such cases, for their constitution the transition from the similar to the similar does not bring about full coincidence. The similar members continue to have a distance. Different similarities may exhibit different distances, thereby giving rise to universals exemplified in these similarities themselves. Similarities also point to an ideal limit, i.e., complete similarity, in which case all distance is eliminated, and there comes about coincidence of mere repetitions. Thus, levels of universality correspond to the degree of distance among similars.

The higher universals are such nonindependent ones as genera and species.

We must also distinguish between contentual (*Sachhaltigen*) and formal universals. Pure contentual, and so concrete, concepts are constituted when

in the synthesis of coincidence among similars objects arise that are not yet syntactically formed. These concepts, Husserl concedes, "have no names, to be sure,"[39] for such concepts as "tree," "house," etc., are already formed by their multiple roles in judgmental activity. Nevertheless, we have to recognize a primitive, limiting case, prior to all syntactic formation, and prior to all explication and connection with predicates.

When we consider syntactic formations, we find two different cases. First, there are concepts belonging to concrete contents of passive experience separated from the object by explication and resting on contentual commonalities. These may be called *contentual universal concepts*.

But when they, on the bases of spontaneous acts, relate to syntactic forms, i.e., to mere formal commonalities, the purely syntactic universals come into being, as in "red is different from 'blue'." We meet here such pure logical concepts as "proposition," "subject," "predicate," "property," "part," "unity," "plurality," etc.

Contingency and Necessity

We said that the extension of empirical universals is endlessly open inasmuch as it includes all really possible individuals. And yet, the unity of the empirical species and of its higher genera is contingent. In forming the empirical concept, we begin with contingently given particulars and move on to contingently similar ones. But as contrasted with empirical universals, its opposite is a priori necessity. How do we build pure concepts marked by necessity without starting from empirically and contingently given instantiations? We must be able to anticipate a priori the extension of such pure concepts. In other words, the pure concepts must be able to prescribe rules for all empirical particularities. In the case of pure concepts, the endlessness of factual progression of the extension must be evidently given prior to all experience. Empirical comparison cannot suffice for the formation of pure concepts or of essential concepts (*Wessensbegriffe*). The procedure rests on the transformation of an experienced or phantasized object into an arbitrary example, which also acquires the status of guiding clue. The empirical fact is first transformed into pure phantasy. We, in this way, create free voluntary variations, among which each one has the mode of being arbitrarily chosen. This manifold of arbitrary variations would bring to prominence a unity that runs through them. We thereby are able to separate an invariable, absolutely identical content around which all variations enter into a synthesis of coincidence. This is the universal essence, the *eidos*, the Idea in Platonic interpretations, but rather taken precisely as it presents itself.

Thus, beginning with a heard tone or a phantasized one, we can go through various arbitrary variations and come to identify the *eidos* tone. Here the "arbitrariness" of the variations is the decisive step. An actual going through an endless series of variations is not necessary. What is decisive is that the process of forming the variants has the character of arbitrariness, and that there be a consciousness of this arbitrariness in the mode "and so on, arbitrarily." The manifold that is thus generated makes possible the proper intuition of a universal as an *eidos*. The *eidos* is preconstituted in the continuing coincidence of an identity, and this passively constituted identity can now be, in its purity, intuited in an active consciousness. We presuppose that the manifold is consciously held in the grip and not lost.

In Husserl's mind, there is a close analogy between experience, chiefly perception, of an individual object, a preconstituted unity in passivity, and intuition of an essence through phantasized variations. Only, actual perceptual experience is now transformed into a quasi-form, into phantasizing and construction of variants in the mode of arbitrariness. Here we begin to notice the difference between the two cases: the bound character of experience of an actual individual, in the one case, and the freedom of generating the manifold of variations in the other. In both cases, the requirement of coherence and consistency has to be satisfied. However, precisely at this point another difference comes to light. When an individual existing thing is intuited, it cannot accept two contradictory predicates *p* and ~*p*. If it is *p*, then it cannot be ~*p*, and vice versa. However, when a universal essence is constituted, it is posited *not* as containing a contradiction "*p* and ~*p*" but as making possible the predication of *p* and the predication of ~*p*. The essence "color" leaves room for the color to be red or to be blue. Thus, difference is implied by the presence of the identity of essence.

It hardly needs to be added—but I am doing so in view of a persistent tendency for misunderstandings to continue on this score—that seeing, by its very concept, does not imply sensuous visual seeing. The latter is only a species of seeing in the general sense. To see an essence is not to visually confront an essence. In the broad sense in which essences are said to be seen, one sees an entity *x* when *x* "itself" is being experienced precisely as it is; it is "originarily given" in the only mode in which it is capable of being so given.

Even at the cost of repetition, one must clearly keep apart two processes (and their resulting apprehensions of a commonality). One of these is: consider all available factually particular cases, and derive a universal by "comparative coincidence." In this process, we obtain commonalities relative to the observed actual instances. However, can we progress ad infinitum in this way? Can we say that the totality of all actualities forming the extension

would ever be examined? The other process is: regard the actualities as possibilities of the imagination, and consider arbitrary variants of this beginning case. By consciously disconnecting the world of possibilities from the factual world, and constructing every phantasized variant freely and arbitrarily, we are assured of the validity of the obtained *eidos* of all actual cases.[40] We are in touch with a pure *eidos*.

Notice that although in the constitution of the pure *eidos* we have begun with transforming a factual case to a possible case, so that the extension of a pure *eidos* consists of pure possibilities, at the same time it cannot be denied that the *eidos* also determines factual cases. One may ask, how so? The *eidos* determines the necessary structure that every actuality must embody in order to be an object of a given kind. Essential truths precede all actuality, but they also a priori lay down the condition that all actuality must satisfy.

Husserl distinguishes between two senses of "extension" of pure *eide*. In one sense, we have a pure conceptual extension (consisting of pure possibilities); in the other sense, they have a possible empirical extension. The former, i.e., pure conceptual extension, does not consist of individuals. However, this extension consists of pure possibilities. The latter, i.e., empirical extension, consists of actual individuals. The former consists of disconnected possibilities, which are objects of disconnected imaginings. The latter must belong to one connected world ordered in one time.

In the domain of pure generalities, as in the domain of empirical universals, there is a hierarchy of lower and higher. Thus "red," "green," "yellow" are *eide* of the same level, all abstract essences. "Color" is a higher *eidos*, compared to "red" and "yellow." One could start with concrete things, and obtain their *eide*: "man," "house," "tree," all spatially extended material things. The genus "thing" is the highest genus, also called a "region." One can possibly obtain a formal essence from such *eide* as "something in general." Or from "color," a formal essence such as "quality."

Concrete Essence

In § 93 of *Erfahrung und Urteil*, Husserl undertakes a rather difficult discussion of "concrete essence," or rather "concrete contemplation" of essences. I will attempt a simple exposition of what he achieves and what he seeks to achieve, for one way of understanding this discussion would be to bring out the essential limitations of an essentialistic ontology.

Let us go back to the concept of a thing. When we start with a concrete experience, i.e., perception of a thing, our claim that we have an experience that is fully concrete is only partially justified. There are implicit horizons of

possible lines of experience (i.e., of how, given certain conditions, the thing could appear), not all of which can be pursued. We can only delineate a rule-governed "style of the subsequent content of intuitive experience" with regard to one horizon. There are other possible lines of development, which we cannot actualize. In pursuing these possibilities, there is a free variation involved. Notice that in explicating the identity of a thing, we are inevitably led to an infinity of infinite lines of possible concretion. There are also concepts of "normality" and "abnormality" that cannot be avoided in such development. Since, as Husserl has already said, every single thing has its own essence, and since this essence requires, for its full concretion, reference to a community of normally functioning perceiving subjects, we discover that there are necessarily involved *many relativities* that need to be taken into account.

It is by this chain of reasoning that Husserl arrives at the conclusion that when we contemplate the essence of a thing without developing these implicit relativities, our contemplation is abstract. What we have gotten hold of is an abstract and dependent essence. If we aim at concretizing the essence of a thing, we have to develop all these implicit relativities to possible communities of sensing subjects, and to the environing things as constituting one system of causal nexus. Thus, full concreteness remains only an ideal goal. Essentialistic ontologies remain stuck at the level of abstraction.

*"In General" (*Überhaupt*) Judgments*

The constitution of universal objects makes it possible to produce a judgment of the form "this is red," in which a relation between universal "redness" and a particular red object is brought into being. There also arise universal judgments, or judgments about "in general." This last is, according to Husserl, the highest stage of spontaneous accomplishments.

The "in general" modifications of judgments arise out of the "indifference" of individual this-es. In a judgment such as "*A* and *B* are red," "red," in the predicate place, is a general core term. However, the judgment is still an unmodified categorial judgment. The same may be true of judgments in which genera or species function in the subject place (e.g., in "this color is bright").

Compare the judgments:

(1) This rose is red.
(2) A rose is red.
(3) Some roses are red.

For the possibilities of (1), there is an individual object affecting us in passive experience, we then turn toward it, explicate the object, and predica-

tively determine the substrate object by one of the components ("red") we find by explication. Judgment (2) requires a different interest, we treat likes as if they were equal, disregard individual differences as irrelevant and treat the object as "a rose" (rather than as "this rose"). In the process, a new object has been constituted, which we may now call "an indeterminate plurality" ("a rose," "another rose," "yet another rose"—thereby making possible (3). A particular judgment (as contrasted with a singular judgment) has come into being. An indeterminate particular of a conceptual universal becomes the subject. The particular judgment is thus a modification of a determinate, singular judgment of the type (1).

Transforming perceptions (like "this rose") and their particularity-modifications ("some roses ...") into imaginations, we derive a priori judgments of existence, i.e., a priori possibilities of particularity. Thus, we get (4): "It is a priori possible that some triangles have one right angle." These judgments signify that it is possible that something is actual, but also signify, at a higher level, the existence of some possibilities.

Husserl's distinction between particular and singular judgments is important, and goes back to the Aristotelian thesis that singular judgment such as "Socrates is wise" cannot function as premises in a syllogism. Particular judgments do function in that role. It is the scholastics who began treating singular judgments as though they are universal judgments—but this change in the theory of syllogism was significant, and one missed the important point Aristotle was making. One can say that both particular ("some *S* is $\propto$") and universal ("all *S* is $\propto$") judgments arise by binding the free variable in a propositional function ("*S* is $\propto$") by either an existential or a universal quantification (i.e., by constituting the judgments "for some *S*, *S* is $\propto$" or "for all *S*, *S* is $\propto$." Husserl, in agreement with modern symbolic logic, regards only particular judgments to be existential.

How Do Universal Judgments Arise?

Universal judgments come into being with repeatedly experiencing an *A* to be *B*, until "an open horizon of possible *A*'s" is constituted, along with the thought of universal "something or other." With all these forms, which are essentially new accomplishments, we can think of arbitrarily any thing, if it is *A*, it is also *B*. We then reach the true universality "in general."

An individual *A* is now understood as a particularization of the universal *A*. It becomes "an *A* in general." As an example of *A*, it becomes "any *arbitrary A*," e.g., *this A* here before me. With true generality—which is *more than* an

infinite conjunction "this *A* and that *A* and that *A*, and so on and so on"—being accomplished, spontaneous and active thinking has reached the highest level.

Even within the domain of generality, we need to distinguish between two sublevels: that of empirical and presumptive generality (where thought remains confined to the domain of actuality) and that of a priori universality. In the former sublevel, we achieve only presumptive necessity, in the latter, thought rises up to the level of nonpresumptive and strict necessity. This transition from the former to the latter is made possible by abandoning dependence on experience of actualities and effecting the transition to pure imagination and using "imaginative variation" to reach pure universal judgments. Compare the following judgments:

(5) This sound has this intensity and this timbre.
(6) Any *arbitrary* sound (i.e., any instance of the sound-concretum) has an intensity and a timbre.
(7) To every conceivable concrete individual, there belong determinate qualitative moments.

Judgment (5), like (1), is an individual-determining judgment. Judgment (6) is arrived at by free imaginative variation, while (7) is a formal law reached by formal abstraction exercised upon (6).

What Has Husserl Accomplished?

Husserl's accomplishment in this phase of *Transcendental Logic* is enormous. The best way to appreciate what he is able to accomplish is to compare his *Transcendental Logic* with that of Kant's. This comparison is a much larger task than I need to undertake here. Here I wish to limit this comparison only to one decisive point.

There are of course obvious similarities between the Kantian and the Husserlian projects. Such similarities come under, in the first place, the large dualism of receptivity and spontaneity. But even here, I will restrict these remarks to one aspect of the Kantian project, namely, the so-called Metaphysical Deduction of the Categories. In this project, Kant undertakes to provide us with a complete and systematic list of the categories of pure understanding. As is well known, he does this by starting with a list of the forms of judgment that he takes over from Aristotelian logic, although with some modifications. Since the basic function of understanding is to judge, the forms of the understanding, he argues, must correspond to the forms of judgment. The latter he takes for granted as given by traditional Aristotelian formal logic. So he proceeds to derive the categories from these forms.

Now, there are many problems with this so-called Deduction. However, one of the criticisms has been that Kant uncritically assumes the completeness and validity of the table of forms of judgment, handed down by the tradition. Many scholars have tried to do what Kant did not attempt, namely, to prove the completeness of the table.[41] Now Husserl attempts to do what has not been done before him. That is to say, he shows how the basic forms of judgment arise in course of the spontaneity of thought working upon the given data of receptivity. In course of the development of experience, with changing interests and so of intentionality, such basic forms as singular, particular, and universal judgments arise. Kantian exposition leaves the misleading impression that the forms of judgment are innate to the faculty of understanding. The Kantian apriorism is now reconciled by Husserl with an empiricism. A new concept of the a priori emerges, a priori that has its origin in experience. If Husserl succeeds, then some of the standard dichotomies of traditional philosophy would need to be revised.

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Transcendental Logic III: The Final Phase

The precise relation between the *Formale und transzendentale Logik* (*Formal and Transcendental Logic*) and the much later posthumous work *Erfahrung und Urteil* (*Experience and Judgment*, edited by Landgrebe and published in 1938), is difficult to determine with precision. One would expect that, as many remarks of Landgrebe seem to suggest, the 1929 book should serve as an introduction to the later book. But the later book makes extensive use of manuscripts of much earlier logic lectures, which the 1929 book also made use of, and it appears that the exposition of *Formal and Transcendental Logic* remains difficult for readers and was in need of a more lucid presentation of transcendental logic. That is why I have treated *Experience and Judgment* as an introduction to *Formal and Transcendental Logic*, which presents transcendental logic in a relatively nontechnical style. For the same reason, I have regarded *Formal and Transcendental Logic* as Husserl's final version of transcendental logic. Hurriedly composing it between the end of 1928 and the early part of 1929, Husserl took his friends by surprise—they did not think he was capable of this kind of work—by producing in advanced age an excellent work on logic, fine in technical details and full of new beginnings. Along with the *Ideen I*, *Formal and Transcendental Logic* remains his finest monograph.[1]

Kant and Husserl

Any work on transcendental logic cannot but relate its project to that of Kant's inasmuch as Kant is the founder of a discipline he called by that name. In his *Critique of Pure Reason* (A55/B79), Kant contrasts what he calls "general logic" with transcendental logic. General logic, he writes, "abstracts from all content of knowledge, that is, from all relation of knowledge to the object, and considers only the logical form in the relation of any knowledge to other knowledge's, that is, treats the form of thought in general." As contrasted with it, transcendental logic "excludes only those modes of knowledge which have empirical content." Now we learn from the transcendental aesthetic that the only pure, a priori intuitions, and so contents, are space and time. So in transcendental logic, one is concerned with the way our cognitions are a priori concerned with the rules for synthesizing spatial and temporal intuitions. Such rules for synthesis are involved in, but not derived from, any empirical knowledge of objects.

Consider the knowledge articulated in the judgment "this pencil is red." Formal logic, after removing all contents figuring in this knowledge, is left only with the form "this *S* is *p*." Transcendental logic removes the empirical contents "pencil" and "red." But it does not remove the spatial and temporal intuitions that enter into such empirical content. Various representations (a priori according to the transcendental aesthetic) of space and time must be synthesized in accordance with a priori rules in order to generate the concept of an enduring object in space having a quality. This a priori synthesis, according to Kant, underlies the empirical synthesis of "red" with "pencil." Removing the empirical concepts involved, we are left with the pure synthesis "this substance has a quality," which belongs to transcendental logic. There are two levels of abstraction. Beginning with an empirical cognition

"This pencil is red" ... (1)

we first get by removing all empirical contents

"This substance has a quality" ... (2)

(in which space and time, as a priori intuitions, are involved). Removing from (2) even these a priori contents, we have

"This *S* is *p*" ... (3)

with which formal logic is concerned.

Kant also draws another contrast between formal and transcendental logic. Transcendental logic will deal with the origin of our knowledge of objects

insofar as that origin is a priori. Formal logic does not ask questions of origin but only relates knowledges among themselves.[2]

From these remarks, the proximity as well as the distance of Husserl's transcendental logic to Kant's would be clear. For both, transcendental logic has to do with origin, insofar as according to Kant that origin is a priori, and, according to Husserl, in accord with eidetic laws. The difference between the two lies in their understanding of the a priori. Besides, on Kant's account, transcendental logic has to do with spatial and temporal intuitions; on Husserl's account the genesis it traces is temporal genesis. The role time plays in both is central, but different.

In § 100, Husserl reflects upon the problem that the Kantian transcendental philosophy had to face. To Kant goes the credit of having raised the transcendental questions for formal logic. And for Kant, the validity of the logical laws is traced back to the unity of apperception and the "I think," to the a priori structure of self-consciousness. Kant certainly raised the problem of constitution. But Kant remained in the clutches of a sensualistic psychology, did not see the possibility of an intentional psychology, and failed to clearly distinguish transcendental philosophy and psychology. His transcendental philosophy, therefore, remained almost a psychologism[3] (perhaps, a transcendental psychologism) despite his critique of psychologism. Husserl recognizes that Kant's theory of synthesis remains "implicitly intentional—constitutive," but he does not return to the original sources and ground of constitution.

In Husserl's view, Kant's very conception of formal logic remains defective. Taking Aristotelian logic as the ultimate accomplishment in this field, he is not able to recognize the genuine ideality of the logical entities, and uses a psychological language to explain away their presumed a priori nature. Kant's anti-Platonism, indeed the anti-Platonism of modern philosophers, has stood in the way of a correct appreciation of the value of transcendental philosophy. Logic for Kant is the science of the rules of thought and thus becomes a psychologically oriented discipline, whose a priori is then regarded as entirely analytic and so needing no philosophical account, being totally unproblematic. Had Kant come to recognize the genuine ideality of logic, he would have been led to a truly transcendental constitution theory. He would have asked, How is it possible for the subjective acts of thinking to apprehend the ideal entities and truths of logic? He never came to ask this question, however.

For this shortcoming, Husserl holds Hume responsible, blaming Hume's psychologism, his understanding of the apriority of logic, his theory of "truths of reason" as analytic,[4] his theory of *belief* as a mental datum like a sensation,

and his lack of appreciation of the role of intentionality, not to speak of the teleological nature of intentional life. Consequently, Kant was not in a position to raise the genuinely transcendental question of the constitution of ideal entities, free from all psychologism and from the "naivety" with which he raised and resolved—as though "in one step"—that problem.

Turning now to the structure of *Formal and Transcendental Logic*, let us begin by noting that the work has two principal parts. But these parts are preceded by a chapter entitled "Preparatory Remarks" devoted to meanings of such words as "logos," "speech," "thinking," and "thought." The first part, entitled "The Structures and the Scope of Objective Formal Logic," has two subparts: the first subpart is called "The Path from the Tradition to a Full Idea of Formal Logic," and the second subpart is called "Phenomenological Clarification of the Two-Sidedness of Formal Logic as Formal Apophantic and as Formal Ontology." The second main part has the title "From Formal to Transcendental Logic." This part has no subparts but consists of seven chapters, followed by "Concluding Remarks." There are three *Beilagen* to the entire book.

Introduction and Preparatory Remarks

In Husserl's account, "science" in the strict sense first came into being with the Platonic grounding of logic. Platonic thought arrived at a science of the norms that are not to be derived empirically from the actual sciences to be found, but rather from the very idea of critical self-justification of knowledge according to principles. Logic is the science of these norms. Instead of deriving these norms empirically from actual sciences, Plato established them a priori, so that it is they who would render factual sciences possible. Logic as a theory of science makes factual sciences possible.

This relation between logic and the empirical sciences—which Husserl calls *Fachwissenschaften*—i.e., special sciences about special subject matter—however, has turned around in modern times. These sciences have now rejected the ideal of Platonic norms but have perfected their own methods, which they have developed in complete naivety, yielding "practical usefulness" but lacking critical-logical rigor. This lack of methodological rigor in the special sciences is an indication of "a deeper and consequential tragedy of modern scientific culture." A few years later, in his *Krisis* lectures, Husserl would speak of a crisis instead of a "tragedy." The tragedy consists in an "uprootedness, in principle, of the sciences and their unified separation from this Platonic rootedness," so that the sciences have become a part of "theoretical technology," grounded in "practical experience" rather than in rational principles, thereby giving up

"the radicalism of scientific self-responsibility" of justifying itself, as a science, from fully insightful principles.

The sciences, despite their enormous practical success, have lost the vision of their *ontological significance as grounded in the unity and universality of "Being."* Logic itself thereby is reduced to the status of a special science. This situation of the European sciences calls for a radical reflection on the origin, nature and the true methodology of those sciences, which is what Husserl undertakes to do in this book as well as in the *Krisis* lectures.

Let us be clear about Husserl's picture of the history of science with regard to its scientificity. The following stages may be distinguished:

(1) A period when the sciences were not strictly scientific. During this period, the search for knowledge was guided largely by instinct and may have led to genuine discoveries, but no true science developed.[5]
(2) True science was possible after the Platonic grounding of "knowledge" in reason and rational principles derived from the very idea of "knowledge." Logic became the science of such norms, and so theory of science.
(3) This ideal of grounding sciences on principles and rational insight still survived in Kepler, Galileo, Descartes, and Newton.
(4) Then began the phase of gradual autonomy of the special sciences, uprooted from their ontological and logical grounding, as a consequence of which logic itself became a special science. Hence the tragedy of modern scientific culture.

The situation in which scientific culture has placed us today calls for a radical reflection. But what kind of radical reflection would it be, and on what?

The reflection would be on the *sense* and the *method* of genuine science. We need to recover the belief that the purpose of the sciences is, in the long run, to make possible a satisfying life, individual and social, and to lead ultimately to wisdom—thereby instituting a genuine humanity in radical self-responsibility so that each individual is responsible for the entire human life. The goal of the sciences is to promote a rational life in which every action is done in the spirit of critical rationality and not, as today, simply out of the demands of the moment, when there simply is not time for grounding actions in scientific rationality. This would render the world, and my position in it as a rational thinker-cum-agent, meaningful, thereby canceling the world's unintelligibility today despite the immense progress of the mundane sciences.

What methods shall I pursue to make this reflection radical? In other works on transcendental phenomenology, radicalness of reflection is assured by how radical the *epoché* is. Here in *Formal and Transcendental Logic* Husserl does not immediately ask us to bracket the mundane sciences. He also does not undertake

to critically examine the contemporary philosophers of science. Nor would he follow the Cartesian path to ground the sciences. He now finds the Cartesian path inadequate inasmuch as it does provide absolute guarantee that there are not "unnoticed presuppositions." He here hints at the necessity for a mediation much more radical than that of Descartes, thereby referring to his own forthcoming work in the Cartesian spirit. The Cartesian path is not abandoned but is not followed here. Here he would follow another path.[6] This other path consists in looking upon the sciences as historically brought about cultural formations, thereby rendering their truth-claim "inoperative"—a kind of "reduction," one may think, which yet does leave the belief in the world intact. He still does not call it, nor does it yet amount to, "historical reduction" of the *Krisis* lectures.

But once we treat them as cultural formations, we can bring out the *sense* of the modern sciences, compare them with the original sense of the older scientific projects. We can do the same in connection with logic. We experience the sciences (and logic) as cultural phenomena. They carry their own sense in themselves. They have also a practical goal, which the community of scientists takes up and aims at actualizing. We can empathetically determine and reflect on this goal of the scientific community.

But this sense is not clearly grasped. It is only vaguely there. Reflection is meant to bring this sense—the intended meaning—to clarity of fulfillment. Reflection is this *Sinnesauslegung* most radically understood. The practical goal that the scientists have in mind has to be traced back to the original "sense" which lies behind it, and which is only vaguely understood. Now we have to bring it back to clarity and install it where it belongs. But this process would amount to instituting a new meaning as well, and hence the radicalness of the reflection. This whole process would lead to the questioning of whether the existing factual sciences are sciences after all, or whether their presumed scientificity is not a pretension.

Reflection would reveal that the factual sciences, including the science of logic of today, have presuppositions and prejudices that need to be exposed and expunged, leading to the new conception of science and logic, which would be in accord with their original and founding senses.

In this work, Husserl's primary interest is in the science of logic. In the *Krisis* lectures, he will engage in a similar reflection on modern natural sciences. Logic is theory of science, and as mentioned before, is to provide the norms for the factual sciences. Logic now claims to be totally objective, but the precise sense of this objectivity is never fully grasped. It is only one-sidedly understood. The rather vaguely understood meaning brings in prejudices and confusions, which need to be critiqued. This critique Husserl calls "critique of genuineness and Ungenuineness" (*Kritik der Echtheit und Unechtheit*)

We start with an explication of the proper sense of formal logic, as a theoretical structure, originating in the "living intentionality" of the logician. But even prior to that, Husserl will question the logician's "preunderstanding" as embodied in the meanings of the words like "logos," "language," and "thinking." He will then show how the *logical entities* arise from subjective performances of categorial acts.

He will also return to his own *Logical Investigations* and develop a doctrine barely hinted at there, namely, the doctrine of the threefold stratification of formal logic; then on to the relation between formal logic and formal mathematics, to the idea of formal ontology, and finally—all these in Part I—to the important problem of the nature of "evidence" for formal mathematical truths.

Part II will turn to the subjectively oriented logic, reexamine Husserl's own famed refutation of psychologism, introduce the concept of "transcendental psychologism," and bring the idea of "transcendental logic" fully to light. Compared to this genuinely philosophical logic, contemporary formal logic would seem to be imprisoned in its unphilosophical positivity, not questioning and so not understanding the genuine sense of the logical entities and so lacking an understanding of the ontological meaning of formal logic.

In all these, a proper explication of the historical sense of logic would be our guiding clue, and the purely intended sense has to be restablished in its fulfilling clarity and insight.

Now to the so-called Preparatory Remarks.[7]

To begin with, Husserl lists the various meanings of the Greek word "logos," itself derived from the verb "legein" (= to put together, to lay out). These meanings all involve some kind of putting together, *word or speech*, the *state of affairs* about which speech is, *thought* or the meaning expressed, and finally the *mental act* (*of stating, asserting, thinking*) in which the thought comes to be produced.

Husserl turns first to speech (§ 2). He is talking about *Rede*, or speech, and not immediately of *Sprache*, or language. But he hastens to distinguish between actually spoken speech, which is a sensuous acoustic phenomenon, and words and sentences, which are capable of repetition. Also in the First Logical Investigation he had started with the speech act, the expressive act within whose texture he had distinguished between the intending a meaning and the act of speaking. There he had focused on the possibility of different subjects—the speaker and the auditor—grasping the same meaning, which led him to the thesis of the ideality of meanings. Now he turns to the ideality of the linguistic entity as well, inasmuch as the same word or the same sentence can be repeated.[8] It is not merely a word or a sentence, which exhibits ideality, but an entire work—Shakespeare's *Hamlet*, e.g., or even a musical composition such as Beethoven's

Fifth Symphony, which remains the same amid many reproductions, reprints, and performances. As an ideal entity, a language—also a linguistic unit, has an objective being in the spiritual, *geistigen*, or cultural world as distinguished from nature. A linguistic expression, one may say, is an expression of a thought, and in this sense has a corporeality, a spiritual corporeality,[9] while its particular reproduction, an acoustic phenomenon,[10] is an entity in nature.

Why does Husserl, quite unexpectedly, introduce this theme of ideality at the very beginning of his discussion of "logos"? The answer lies in the nature of logic. Logic is concerned with words and sentences as ideal entities, not as real occurrences. Logic requires that the same word can recur (as does the middle term in Aristotelian syllogisms) and that the same proposition does recur, as it does in a chain of deduction. Possibility of recurrence and identification (and reidentification) of a linguistic entity is a necessary condition of the possibility of logic.

Language expresses "thought." This is to be understood in the sense that every sentence uttered by a speaker (as also parts of the sentence) expresses a meaning (intended by the speaker). The way Husserl has this notion of "intention" in mind is clear from the remark he makes that a parrot's utterance of a sentence does not express a meaning.[11] What language as speech expresses is the meaning intended by the speaker. This meaning—Husserl now uses the words *Bedeutung* and *Sinn* interchangeably, departing from the use in the *Logical Investigations* and also in the *Ideas I*—is "thought" (or *Denken*) In the utterance or performance of a speech act, this "thought" and the act of uttering and the intention to mean achieve a unity so that the verbal entity and the thought are not in the first place given as separate. There is a *Verschmelzung*, or fusion, between these components. The words "point away" from themselves to their meanings, and also away from other accompanying occurrences in the mental life of the speaker. In the restricted sense that Husserl has in mind here, the thought that an expression expresses is the meaning-intention he has.

But does not an interrogative sentence uttered by a speaker express a questioning state of mind, an optative an ordering or commanding, a wish-sentence a wish, etc.? Shall we call these meanings thoughts as well?

This is a question that Husserl had already dealt with in the Sixth Logical Investigation. Now it seems that in *Forml and Transcendental Logic* his answer to this question has unnoticeably changed. There, in the *Investigations*, Husserl had asked which acts precisely are the "bearers" of meaning, and had arrived at the conclusion that only objectifying acts can play this role. Objectifying acts are either naming or propositional, either perceptual or judging. This had led him to the conclusion, a wish-sentence such as "May I ...?" cannot

by itself play the role of being the "bearer" of meaning, it has to be internally perceived (à la Brentano) in order to be capable of doing so. The same holds good of all nonobjectifying acts.[12] Now, in *Formal and Transcendental Logic*, he recognizes that in every experience which I express in language (as I do when I say, e.g., "God, help me!" meaning is constituted, which is expressed. In this sense, every experience (*Erlebnis*) that is expressed may be called "thought," whether the experience be judging or wishing or questioning. However, such linguistic expression of a wish, to remain with that example, is different from expressing a judgment about that wish, so that, with the change of attitude, the expression comes to express a judgment about the wish, and not the original wishing itself. It is in this latter sense that judgmental meanings include, Husserl notes, all other sorts of meanings.

Thus within the larger domain of thoughts that are expressed in language, a narrower subdomain can be separated off as consisting of meaning—intending acts or thoughts in the restricted sense. This restricted subsphere of acts is the specifically "logical" within the larger domain of all experiences or *Erlebnisse*, which also are expressed or so may be called thoughts in a wider sense.

Once the narrower, specific domain of logical thoughts is demarcated, Husserl proceeds to assert a thoroughgoing correspondence between language and thought, between parts of one and parts of the other. There is a parallel structuring of the two, language and thought. This is a thesis that has been questioned by many, including this author, on this ground that Husserl is misled by privileging the structure of the German language (and of some of its kins), part by part, as the structure of thought, whereas in many languages elements of thought are expressed not by distinct elements of language but by other markers. For Husserl's possible response to such arguments, see Dieter Lohmar's work.[13]

Husserl is now in a position to attempt a delimitation of the scope of logic, following the original historically guiding sense. This is the task with which *Formal and Transcendental Logic* begins.

Returning to the various sorts of rational acts—judging, evaluating and practical—one can say that only the acts of judging belong to the specifically theoretical reason in the sense of scientific thinking. Within this general area, we focus on judging that is formed under the guidance of the norm of the Idea of Reason. The structures formed in such acts are the specifically logical structures, which are ordered in specific ways as consisting of premises, conclusions, theorems, proofs, which are all internally connected to constitute a science as a unitary linguistic entity expressing a unified structure of meanings. Logic is the science of such structures. It may be also called the science of judging acts insofar as they are the source of such structures. The linguistic expression is here secondary, the primary emphasis being on meanings. But language gives

it a place in the objective cultural world. Focusing primarily on the meanings, not on the sensuous aspect of expressions but rather on the thoughts they express, logic succeeds in thematizing theoretical reason. Logic thus becomes a science of *Logos*, guided by the highest norm of theoretical rationality. In this sense, logic becomes theory of science, or *Wissenschaftslehre*. As such, it has aimed at purity, i.e., freedom from attachment to any factual sciences, but will be guided only by the Idea of genuine, pure, science. "Reason," in the long run, aims at this purity, *Echtheit*.

For logic, then, there is a priority of judging, as expressed in assertive statements, grounded systematically upon assertions which themselves are grounded on others. Such a nexus of grounded statements constitutes a theory. Expressed in language, it becomes an intersubjectively available structure to which one can return again and again.

Logic becomes a pure theory of science. Husserl returns to this idea of "purity" again and again. The idea of purity—freedom from all admixture of empirical contingencies—leads to the idea of "formal logic."

What precisely does "formal" mean? "Form," in the strict sense in which logic is a formal discipline, is to be distinguished from the merely a priori, from "essences," from a priori structures, which have to do with hyletic matter. Examples of this last are propositions about all tones, or colors, as such. Such a priori propositions as "All tones are temporally flowing entities" Husserl characterizes as "contingently a priori." These are also formal in a certain sense. But such a priori truths do not belong to pure theoretical reason as such.

Pure theoretical reason is itself, in a certain sense, a formal concept. Formal logic is this reasons's self-explication, into which no contingent concept such as "color" or "tone" enters. In this sense, Husserl tells us, Logic is also related to, directed upon, reflecting upon, itself. Logic, in other words, includes the logic of logic, or metalogic.

In this role of investigating into the very possibility of logic, logic will also consider its own, i.e., formal logic's, possibility. This last possibility is grounded in the a priori structure of pure subjectivity as its constitutive source. This discipline is called "Transcendental Logic."

Thus, logic moves in two opposite directions. It turns toward the subjective life of active production of logical entities (judgments, inferences, theories, etc.) and, in an opposite direction, toward those entities themselves. These two movements may therefore be characterized as subjectively directed and objectively directed inquiries. The logical objects, which are formations of all possible thoughts and cognitions, do not simply arise and perish but abide. We can return to them again and again. They are intersubjectively available and identifiable and reidentifiable (as the same proposition, syllogism, proof, theorem, etc.).

At first, a science, including logic, thematizes an objective domain as its field of interest. But the thinking itself, i.e., the intentionality, remains unthematized. As wholly concerned with an objective field, a science is to be called positive. A positive science excludes from its thematic field many items that prescientific interest regarded as objective. Thus, for example, the positive sciences of nature exclude the secondary qualities, color, smell, touch, etc., which prescientific interest has regarded as objective. Now, they are relegated to the domain of the subjective. Excluding such subjective entities from their domain, the positive sciences are guided by an idea of truth as purely theoretical truths in themselves.

What is left out from the field of positive sciences of Nature is subjective, and constitutes a positive science of the subjective. This is called psychology, itself a positive science of subjects. But psychology as a positive science is not yet the science that reflectively thematizes the hidden intentional life of the thinker in which all objective fields are being constituted.

Like all positive sciences, logic also began as a positive science of theoretically formed objectivities such as judgments, inferences, theories, etc. These formations are presented not as ego acts but as objectivities which can be focused and seized upon, which are intersubjectively available to repeated observation as being "the same." These are categorial objectivities. They are "there," again and again identifiable and reidentifiable. They then serve as substrates for ideational abstraction through which forms are generated by the logician, such as judgmental forms and syllogistic forms. But the logician treats these objects as empirically available data. They are regarded as purely objective, to which were ascribed thoroughly objective predicates such as "true," "consistent," "free from contradiction."

But along with such hidden objective thematization there goes on the hidden subjective life, intentionality of the logician, to be rescued from that anonymity and thematized by reflection. Every objective cognitive formation such as "symbols" is accompanied by the subjective hypothetical formation "If I assert that *p* implies *q* and further that *p*, then I am obliged to assert that *q*." This latter subjective formation itself presupposes that I am able to affirm *p*, then *q*, and all the implications that I affirm. These accomplishments within the subjective life of the thinker make it possible for the objective form to be there. In this sense, one is entitled to speak of an object—a categorial object—coming to be given in a corresponding experience, in this case in a categorial intuition. A domain of logical objects thus is constituted in an entire range of logical experiences. Positive scientists working in the field of logic are hesitant to recognize such logical experiences. For Husserl, the idea of an appropriate experience in which logical objects are, or rather come to be, given is of utmost importance.

The two inquiries—objectively directed and the subjectively directed—are just not to be regarded as two inquiries at the same level, equally coordinated possibilities. To the contrary, the subjective inquiry is to provide the formulation for the possibility of objective research. Transcendental logic is to ground formal logic.

The Structures of Objectively Directed Formal Logic

Now that the traditional idea of formal logic has been laid bare in its origins, Husserl proceeds to develop the full idea of it as it unfolded in the history of logical thought. For this purpose he begins with the idea of "apophantic analysis."

We need to clearly understand Husserl's use of the words "apophansis," "analytic," and "formal." By "apophansis" and its modifications such as "apophantic" is meant "predicative assertive statements," or, as traditionally used, "judgments." The idea of form (and so of formal) may be explained by the idea of formalization. One formalizes a given judgment (such as "Gold is yellow") by replacing each materially filled core in the judgment by an empty variable signifying indeterminate moment "anything whatever" (such as *S* and *p*). This process goes beyond Aristotle, who initiated it but nevertheless retained the relatedness of the core material terms to the real world by algebraization. Once all material cores are replaced, the form moment, as remaining invariant amid such replacements, becomes clearly separated. Formal logic deals with such judgmental forms.

Departing from Kant's use of "analytic," Husserl uses "analytic" as the same as "formal," so that in his usage the designations "formal apophantic," "apophantic analytic," and "analytic apophantic" are synonymous.[14] In contrast, the word "synthetic," again departing from the Kantian use, refers to material regions (and shows the implicit reference to the hidden subjective accomplishment of synthesizing). In all this, Husserl goes back to two predecessors, Aristotle and Leibniz. But it was Leibniz's work, which brought out the inner relation between formal apophantic logic and formal mathematics. Husserl greets the recent researches on this theme and emphasizes its importance for our understanding of the nature of logic.

Three-Tiered Structure of Formal Logic

The first level, the level of formal logic, is constituted by a theory of forms of judgments. Excluding all questions of consistency and truth or falsity, we consider judgments simply with respect to their form. At this level, we are concerned only with the mere possibility of judgments, irrespective of their

truth or falsity. In the *Logical Investigations* Husserl had called this discipline the theory of pure forms of signification or also the grammar of pure logic, which aims at advancing the theory to begin with a closed system of fundamental forms out of which all other judgmental forms can be generated by construction ad infinitum. Thus from the fundamental form "*S* is *p*," one can derive, by differentiation, such forms as "*S (p)* is q," "*S (pq)* is γ," and so on. In this sense, the form "*S* is *p*" is a primitive form under the genus "apophantic meaning." In the *Logical Investigations* we had learned that "meanings are subject to a priori laws regarding their contribution into new meanings,"[15] that we are not free "in building meanings out of meanings." It is in this context that Husserl had introduced the all-important notion of "semantic categories." The semantic category under which a meaning falls determines which meanings it can be combined with, and with which meanings (i.e., with meanings from which categories) it cannot be combined. Although Husserl now uses the constructivist language ("can be generated by construction"), he is not a strict constructivist in the sense of the intuitionist philosophies of mathematics. More appropriate, perhaps, is the operationalist point of view. The theory of forms is taken to be a deductive discipline like pure arithmetic; in both cases the deducing is a law-governed operation. Now, in § 13C, operation, not construction, is said to be the guiding concept in the investigation of forms. One could say that only some constructions are operations. One can construct a triangle, but not reiterate this construction. Following a law of operation, one can generate with successive reiteration the numbers n, $n+1$, $(n+1) + 1$, $(n+1) + 2$, and so on. This possibility of reiteration infinitely belongs to judgmental forms. One constructs the form *s(p)*, then *(s(p))q*, *(s(p)(q))γ*, and so on infinitely. The second tier of formal logic is consequence-logic or logic of noncontradiction.

2. This stratum goes beyond the abstractly possible forms of meaning, and proceeds to distinguish between a formally consistent from a formally inconsistent, i.e., absurd, sense.[16] Consistency of meanings expresses objective a priori possibility as contrasted with objective impossibility. In the case of judgmental meanings, possibility or consistency expresses the possibility of truth, while impossibility or inconsistency expresses the impossibility of truth. The rules of the first level of pure logic, constituting the pure logical grammar, or in more recent jargon the rules of formation, serve to present non-sense. On the contrary, the rules of the second level of logic, the rules regarding a priori consistency and inconsistency, serve to prevent formal countersense or absurdity.

This, i.e., the second, level of logic is called "consequence-logic," inasmuch as it determines which argument forms are "consequent," i.e., analytically

follow from, or are "analytically contained" in, the premises. But pure logic itself cannot be defined in terms of "noncontradiction (i.e., as logic of noncontradiction)"; only the second level within it can be so characterized.

In an appendix to *Formal and Transcendental Logic*,[17] Husserl explains the titles "consequence-logic" and "logic of noncontradiction" further, following, he tells us, Oscar Becker's comments on the text. "Consequence" may mean either consistency and compatibility, and inconsistency and incompatibility, or being necessary analytic consequence. In the first sense, any judgment may, if it is consistent, form one unitary judgment (for the same subject). In the latter sense, formal logic is concerned with the rules or laws of such necessary consequence, and not only laws of noncontradiction. When judgments have no syntactical stuff in common, as do "snow is white" and "grass is green," they are of course consistent. But in both senses of "consequence," compatibility and "necessary consequence," we have to understand consequence-logic completely independently of the ideas of truth and falsity. In other words, the logic of consequence treats judgments purely as judgments, and does not raise any questions regarding their possible truth and falsity. Traditional formal logic did not strictly adhere to a separation between these two levels. Consistency or compatibility, e.g., is to be understood, in the logic of consequence, purely as possibility of judgments. If two or more judgments can be made together in a unitary judgment, then they are consistent (contrast with Husserl's understanding the traditional understanding of consistency in terms of these judgments being able to be *true* together). As compossible, these judgments can be made together, i.e., can be made explicitly together in the sense of being distinctly evident. In this sense one can say that they, qua judgment, "exist properly."

Thus the idea of consistency or noncontradiction defines the widest sense of apophantic analytic logic. Traditional syllogistic logic, as laying down the laws of necessary consequences, forms a part of it. As a matter of fact, the forms of valid inference of traditional logic are also analytic laws of consequence. The mathematical disciplines may also be regarded as being contained in the logic of consequence, even when the domain of the mathematical discipline is non-apophantic (e.g., of a formal theory of numbers), because even in the latter case we are concerned with judgments about such objects.

As a matter of fact, the very concept "judgment" changes form one level of formal apophantic logic to another. At the lowest level of pure logical grammar, a judgment is required to satisfy the formal laws of syntax, i.e., the laws of "formation." The judgment "virtue is green" is syntactically well formed. At the second level, the judgments "virtue is green" and "snow is white" are consistent inasmuch as a combination of the two into one judgment can be made, i.e., brought to distinct evidence. At the next level of logic of truth,

more is required; the unitary judgment must be capable of being brought to the evidence of clarity (requiring also that each can be so brought to clear evidence). Thus to each level of formal logic Husserl assigns a different type of evidence, allowing him the possibility of turning from formal logic to transcendental logic.

Put succinctly, the theory consists in the following correlations:

1. The pure theory of forms of judgment … judging confusedly.
2. The formal logic of noncontradiction … judging distinctly.
3. The formal logic of truth … judging clearly.

Truth-Logic

This brings us to the third level of formal logic, which may be called formal logic of truth. Noncontradiction is a necessary but not sufficient condition of truth. A concern with truth belongs to the original sense of logic inasmuch as logic's aim is knowledge to be achieved through rational insight or evidence, such that "being true" and "being insightfully evident" are correlative concepts. Now, at the highest level of formal logic, we will be concerned with formal laws of truth.

In *Erste Philosphie, Erster Teil,* of 1923–24, Husserl discusses the two strata of logic under the title "Foundation of Logic and the Limits of Formal-Apophantic Analytic."[18] The entire logic of tradition was not really a logic of truth but rather remained a logic of noncontradiction, of consequence. More accurately speaking, Husserl tells us, the thousand-year-old rationalistic theories constituted the core of logic in spite of all its changing forms, and consequently logic was insulated from all questions of contextual truth. This limited core is to be found in Kant's doctrine of analytic thinking—a doctrine that, according to Husserl, was never brought to much needed scientific observation and thereby rendered insightful.

What Husserl first undertakes is to provide this clarification of analytic-apophantic logic. I will briefly present his chain of thought. Let us consider a succession of judgments, within one and the same consciousness, that are unified in the unity of a theme such that the judgmental meanings, in their mutual relatedness, remain within the grip of consciousness as being about the same theme. Within such a unity, judgmental meanings remain in a special relationship to each other: namely, the unity of consequence or "inconsequence." Every inference in this sense is a unity of consequence, such that the conclusion is, in a certain sense, already "contained in" its premises. In cases where this relation does not obtain, there obtains the relation either of

"inconsequence" or of "contradiction," when the earlier judgments "exclude" the possibility of the later judgment. Alternatively, the series of judgments is just consistent, i.e., "free from contradiction." Analytic logic may now be said to have the task of laying down the laws that relate to the consequence, inconsequence, and noncontradiction among judgments simply by virtue of their forms and irrespective of whether the judgments under consideration are true or false, i.e., only with respect to the judgmental meanings or propositions. But how judgments relate to their factual content, how they can be brought to adequacy with their objects, and so be made "true," was never considered.

It is one thing to clarify the meaning of a judgment, i.e., a proposition analytically, it is quite another thing to confirm a judgment by returning to the matter itself, i.e., *Sachen selbst*, to bring it to sachliche Angemesenheit, i.e., to "measure it" by facts. Thus, the logic of noncontradiction should be regarded as a valuable substratum of the logic of truth.

Husserl accordingly distinguishes between two concepts of "meaning": analytic meaning and "factual meaning."[19] Analytic clarification concerns the first, logic of truth concerns the second. The judgment "2 is greater than 3" makes no sense if by "sense" we understand the "factual meaning," but purely "analytically" it does have a meaning.

Now traditional logic was unable to consider the relation, or rather the correlation, between a predicative, determining judgment and its judgmental substrate, also between predicative truth and a truly existing objectivity. It may be asked what a priori, i.e., in formal universality, holds good of objects in general. Analytic mathematics (set theory, theory of manifolds, arithmetic) is concerned with this question. We reach thereby a formal ontology. But a formal ontology is a correlative, an alternative mode of consideration of a fully worked-out apophantic logic. In this sense, the entire formal ontology is "analytic."[20]

The principles of noncontradiction and excluded middle have to be formulated differently in the logic of consequence and in the logic of truth—in the former, without making use of the concepts truth and falsity, as we will soon see. Further, the very concept of "judgment" is different in one case and in the other. As stated before, a judgment belongs to the domain of logic of consequence if it satisfies the requirement laid down by the laws of pure logical grammar, i.e., if it is syntactically well formed. In the logic of truth, a judgment must also satisfy the requirements of semantic compatibility.[21] But we still do not have a logic of truth.

A logic of truth has to be a science of the knowing subjectivity in general, a logic of knowledge. But it will also be an objective science, which would bring to light how every objectivity is constituted in subjectivity, and so become truly transcendental philosophy.

The logic of truth takes into account, while logic of consequence does not, the natural striving of one's intentional, cognitive life to reach truth.[22] As we, following Husserl, have already seen, traditional formal logic was never—until recent times—a pure logic of noncontradiction, for it always introduced the concepts of truth and falsity as well. To have clearly kept the two strata separate is one of Husserl's original discoveries in this field.

But we must mention that Kant's distinction between formal logic and transcendental logic appears to anticipate Husserl's distinction, especially since Kant calls the analytic part of his transcendental logic "logic of truth." But there are important differences between Kant's logic of truth and Husserl's, which we cannot consider here.[23] Let us note this much, that Husserl will have a formal logic of truth, while Kant assigns his logic of truth to the first part of his own transcendental logic. We cannot, therefore, help asking the question, What would a purely formal logic of truth look like? It must be said that in the secondary literature—but also in Husserl's own writings—not much attention is paid to this question. We may on this occasion attempt to make a beginning.

Husserl's logic of truth may mean any of several things. It may mean (i) a theory of evidence (since for Husserl, the true and the evident are in some sense the same); or (ii) it may have to include a theory about the material or contentual (*inhaltlich*) condition of a judgment's being true (the purely formal condition having been given by the logic of consequence); or (iii) the formal logic of truth may be none other than a model of the pure logic of noncontradiction, in which the variables are assigned objects in the world, so that to each model there corresponds one possible world; in that case the logic of truth is none other than what is called now a possible world semantics. Finally, one can say (iv) that the logic of truth is none other than a phenomenological theory of cognition in its striving after truth and therefore identical with a phenomenological theory of knowledge.

Now, of these possible interpretations one can rule out (ii) and (iv) on the grounds that these cannot yield a formal theory of some sort, and yet Husserl does regard his logic of truth to be a stratum within formal (apophantic) logic. A general theory of the material conditions of truth is open to the Kantian sort of skepticism, namely, that logic, indeed formal logic, cannot tell us anything about the content of knowledge.[24] A material truth logic cannot fall within formal logic. If (iv) were what Husserl intended his truth-logic to be, then the Sixth Logical Investigation would be as close to anything he has ever given. But the Sixth Investigation is far from being a formal theory.

So only the alternatives (i) and (iii) remain viable possibilities. Husserl has not worked out (i), but there are indications in the *Logical Investigations* of

what it may look like. It would have to contain such theorems as: "*P* is evident to *S* at any time *t*" implies "*p* is true" (1) but "*p* is true" does not imply "*p* is evident to *S* at any time *t*" (2). Also, "*p* is not true" implies "*p* cannot be evident to *S* at any time *t*" (3). Furthermore, "Both *p* and ~*p* cannot be evident to say *S* at any time *t*" (4).

More recently, following Brentano, Chisholm has developed such a formal theory of evidence.[25]

The other remaining alternative, i.e., (iii) model theory, is much more promising, and has been worked out with far greater success than (i). Thus writes Kripke: "Once a formal language has been defined syntactically, the main semantic demand is that an explicit definition (characterization) be given (in understood language) of which sentences are true. (If relevant, other concepts such as satisfaction, truth-in-a-model, etc. may be defined also."[26]

Following this remark, one can surmise that even if Husserl did not explicitly make the distinction between syntax and semantics, his distinction between logic of consequences and logic of truth may be construed as capturing part of that distinction.

In order to be able to decide whatever Husserl's truth-logic is indeed any of the two, (i) and (iii) above, we need to take into account only three things Husserl says at some length in connection with truth-logic. These concern, first, the concept of evidence pertaining to this stratum of logic; second, the fundamental laws of logic in this stratum; and finally, a distinction between syntax and semantics that Husserl draws (a distinction that may indeed be very different from that to be found in more recent logics).

First, we have already seen how Husserl distinguishes between three different sorts of evidence corresponding to the three strata of formal logic. To pure logical grammar corresponds judging confusedly, to the logic of consequence corresponds judging distinctly, and to the logic of truth corresponds judging clearly. To the domain of the first belong all well-formed (syntactically) sentences, no matter if they are formally inconsistent (such as "*S* which is not *p*, is *p*") or not. In this case, a judgment is "vaguely understood" or intended as a unity of sense, but such a pretended unity of sense resists explicit performance. But the logic of consequence rejects from its domain judgments that involve self-contradiction (like "*S (p)* is not *p*"). But those that are materially non-sensical (as "virtue is green") remain. In order to enter into a logic of consequence, a judgment must admit of explicitly performable sense-constitution. If in the process of explicitly performing a judgment one finds a contradiction (when, e.g., after performing the unity of *S (p)*, one denies *p* of so constituted subject term), one rejects the judgment from being admitted into logic of consequence. In order to determine if two judgments *p* and *q* are

consistent (or, not, or related by "implication"), it is necessary to explicitly perform the two. Such a performance may reveal that they are mutually inconsistent—the one predicating *B* of *A*, the other predicating "non-*B*" of the same *A*.

What does Husserl mean by the "evidence of clarity" that is said to belong to a judgment in truth-logic? We are told that a clear judgment is an evident judgment. In that case, a clear judgment must be true. But this would seem to be too strong a requirement for truth-logic. What we need is a conception of judgment narrower than a merely distinct unity of meaning and wider than a true judgment. Husserl needs to make room for the possibility of either truth or falsity (which is what Kant meant by "objective validity"). Also, it seems to be the case that some judgments that are consistent, and so permitted within the logic of noncontradiction but are not permitted within a logic of truth. Such materially non-sensical propositions as "virtue is green" are not excluded by a logic of noncontradiction. Since they cannot be made clear or evident, they are excluded only by a logic of truth. Now this idea may be questioned on the following ground. One may hold, contrary to what has just been said, that the judgment "virtue is green" cannot even be explicitly performed step by step. What Husserl's thesis on the matter is, depends upon what he means by "explicit performance." If "explicit performance" is taken in a purely verbal sense, then "virtue is green" can be explicitly performed, first by positing the subject term "virtue," then by positing the predicate sense "green," and then combining them in the appropriate unity. But, as Husserl notes in the *Erste Philosophie*,[27] merely analytic distinction-making yields a merely symbolic and verbal judging. In a strict sense, I cannot, in thought, constitute a unitary meaning "virtue is green." No purely formal-logical analytical account can be given of the sort of contentual incompatibility that characterizes a judgment such as "virtue is green." Can we then assign the task of blocking this incompatibility to a formal logic of truth?[28]

Now, as to evidence of clarity. On this question, it can be suggested that Husserl is concerned with both possibilities: the possibility of clarity of evidence that *p*, and the possibility of clarity of evidence that non-*p*.

In order to clearly distinguish between the three strata of logic, and their respective evidence, let us suggest that the pure logical grammar is concerned with *sentences*,[29] the logic of noncontradiction with *propositions,* and logic of truth with *judgments.*

"Clarity" of evidence comes with the fulfillment of the empty intention, but actual truth has not yet been established. For this sort of evidence, let us turn to § 16 of *Formal and Trancendental Logic.* After discussing in § 16a various modes of performing a judgment and modes of givenness of a judgment as "the

same" judgment, and, then, different ways of making a judgment "distinct," Husserl moves on to the idea of clarity.

While distinctness is the evidence with which a judgment qua judgment is itself given, clarity is the evidence in which that which the judging subject aims at knowing by means of the judgment is given. Judgment is a means to reach a goal, which is to "know" something. But not all judgmental evidence yields such knowledge, only "clarity" does. Husserl proceeds to distinguish between two forms of clarity: clarity of anticipation and clarity of having the state of affairs itself. The latter is nothing but the self-givenness of the state of affairs being judged about. The former involves clarity of step-by-step performance of the judgment and turning it toward the truth of the judgment. It is the former that arises from the categorical intuition in which the judgment's original intention stands fulfilled. Clarity of anticipation is clarity of the meaning; it arises from "making the judgment distinct," and striving after the self-givenness of the state of affairs itself, but has not yet reached that cognitive goal. Judging when it reaches that goal becomes knowing. While this clarity of self-givenness defines "truth" and so truth-logic, all that we have is a formal-analytical account, and not yet a material contentual theory about "the objective reality" of a judgment—but by then we have crossed over to the field of transcendental logic.

Husserl takes up this question later in context of an "evidential criticism of experience" (§ 82). One reaches what may be called the transitional link between the logic of noncontradiction and the logic of truth when one decomposes the judgment as a complex meaning-unity and reaches the ultimately further irreducible ultimate meanings beyond all syntactic formations, the core meanings and the corresponding ultimate objects that are individuals. For truth-logic, this contact with the ultimate individuals is of central importance. Husserl believes in ultimate judgments in which we have primitive "categorical variants" of "absolute something." All material truth ultimately refers to these individuals, which a pure formal analytic cannot, and has no need to, give. Purely formal analytic, including purely formal mathematics, has no interest in such individuals. For material truth, we need applicability to such individuals.[30] By a process of reduction—not to be understood in the sense of *epoché*—higher truths can be analyzed in a finite number of steps[31] to lower, and in the long run, to the lowest, truths and thus to truth about individual objects, and so to a world of real things. It is this that grounds the possibility of clear evidence and so of "knowing" a state of affairs. But in this account we have already moved ahead to transcendental logic through a theory of hierarchy of evidences (§ 84) and the idea of genesis of sense or of sense history of judgments (§ 85), to which we will turn later in this chapter.

What we are encountering is the fact that Husserl's truth-logic straddles the two domains, those of formal logic and transcendental logic. The unsatisfactoriness is precisely due to this position. In the exposition developed earlier in this chapter, we were trying to expound it as a stratum of formal logic, and that is very difficult to do. It may help to turn to the alternative (ii) in the flow suggested, namely, the nature of the logical principles as they operate within the logic of noncontradiction and the logic of truth. In the former, they are to be formulated without using the concepts of truth and falsity. Thus in the logic of noncontradiction, the principle of noncontradiction should be formulated in some such way: "Of two contradictory propositions, p and non-p, not both can be given in distinct evidence," or "not both can have ideal 'mathematical existence.' " In this formulation, the idea of "mathematical existence" is left unclear. The idea of existence is, however, connected, in Husserl's mind, with the idea of "properly effectible."[32] That unity of sense exists, which can be properly constituted in step-by-step construction. We may slightly modify the formulation given, and formulate this principle thus: what does have ideal existence is not "neither *p* nor non-*p*" but rather "*p* and non-*p*." In truth-logic we have the familiar formulation "not both *p* and non-*p* are true," so that if one is true, the other is false.

At the end of this long and winding discussion of Husserl's truth-logic, it needs to be added that Husserl's truth-logic should not be identified with his formal ontology. It is only natural to suppose that a discipline which lays down the structure of objects in general must have something to do with truth in its formal aspect. But that impression is deceptive. Formal ontology, as Husserl understood it, is a correlate of formal apophantic logic, both of logical grammar and of the logic of noncontradiction, which means you need a change of attitude to pass from one to the other.

The relation may be schematically represented thus:

Apophantic logic → Formal ontology

There are two substages in apophantic logic:

1. Logical grammar → Formal objective categories
2. Logic of noncontradiction → theory of objective manifolds or theory-forms

Truth and falsity are not themes of formal ontology. In the long run, truth-logic, Husserl will insist, rests upon a transcendental aesthetic, the "universal experiential basis," "a harmonious unity of possible experience," in which "everything has to do materially with everything else." It is this ground which accounts for why some contents (or, content-senses) are incompatible, some not.[33]

Theory of Judgment

A theory of judgment has been a central theme of formal logic. Husserl finds the traditional formulation of this theory both guided by a promise that is worth attending to, but also misguided by equivocations that need to be clarified.

From the discussion of the various evidences, several concepts of judgment follow. The widest concept of judgment is that which is not affected by, or rather which abstracts from, such differences in evidence. In this widest sense, the concept of judgment is that which belongs to the theory of pure judgmental forms. Then we can determine a series of progressively narrower concepts. Husserl's text here needs to be quoted: "As confused, every judgment is possible, that, as distinct, is impossible, and again, as distinct, every judgment is possible that, as an evident cognition, is impossible."[34]

Logic as Theory of Science as Formal Ontology and the Material Ontologies

Traditional formal logic as a theory of syllogism is only a small part of formal apophantic logic. But formal apophantic logic is only a part of formal logic taken in its full sense, in which it is a formal theory of science. This full conception of logic came into its own through several decisive historically taken steps amongst which Husserl considers Leibniz's *mathesis universalis* and the algebrization of syllogistic theory by De Morgan and Boole, all of which are precursors of the idea of "formal ontology" (§ 23). But before the last mentioned idea could be realized, the gap between apophantic mathematics (including the logic of apophantic or predicative judgments) and non-apophantic mathematics (especially theory of sets and theory of cardinal number) had to be bridged (§ 24). We have for this purpose a most universal formal science, the science of anything whatsoever, a formal mathematics as the formal science of the highest form-concept, whereby the whole of mathematics is seen as leading to an a priori ontology of objects or a formal ontology. Husserl sees "formal ontology" as the goal of the developments in formal mathematics. Developments in algebraic (such as those brought about by Leibniz, De Morgan, and Boole) logic and in mathematics (such as theory of sets and theory of numbers) are seen by him as intentionally predelineating that goal.

There remain till the end two kinds of analysis: apophantic and non-apophantic, that directed toward judgments and that directed toward objects. But since judging is about objects, ascribing determinations (such as properties

and relations) to them, the two analyses could not remain totally disconnected. The two sciences are indeed intimately connected. All determinations of objects, even in their utmost formality, all modes of objectivity (such as properties, relations, affair—complexes, combinations, wholes and parts, sets, cardinal numbers), have "being for us … only as making their appearance in judgments" (§ 25). Differences amongst objects are to be found in judgments (e.g., the plural is to be found in universal judgments, affair-complexes as modes of objects are to be found in nominalizations of predicative judgment (as when "*S* is *p*" is transformable into "the being *p* of *S*"). All such researches point in the direction of the unity of formal apophantic analytic and formal mathematics. This last unity was not realized until the full concept of form came to the foreground (§ 26a). There still lacked an appreciation of the ideality of the logical formations (§ 26b) and a genuine inquiry into "origins" (in the truly phenomenological sense) of those idealities in subjective acts (as, e.g., numbers originate in counting and judgments in judging) (§ 26c). Husserl credits Bolzano's research regarding a theory of "propositions in themselves" as anticipating a formal ontology, but Bolzano still lacked an appreciation of the inner unity of the two domains, the realm of propositions and the realm of objects (§ 26d). It was, at last, in the *Logical Investigations* that the idea of a formal ontology was introduced, but Husserl had not yet seen clearly, as he confesses, the problem of the inner relationship between formal ontology and formal apophantic logic. But now he interprets—and rightly so—his own work in the early work *Philosophie der Arithemetik* as having introduced the idea of constitution of categorical objectivities in intentional acts[35] (§ 27a). The *Prolegomena*, as we have already seen, introduced the idea of logic as the formal theory of theory as such, and the Sixth Investigation went on to distinguish between semantic categories and object-categories, making possible the separation between formal apophantic and formal ontology (§ 27b) Thus, §§ 23–27 present us with an account of the historical emergence of the two disciplines out of a common matrix, and pave the way for further developing both in chapter 3, the former as a theory of deductive systems, and the latter as a theory of multiplicities. The two are said to be "correlatives." The procedure of demonstrating their inner unity arises from a simple idea, the idea of formalization. Start with any deductive theory such as Euclid's geometry. Formalize it, and you get a theory-form consisting of truth-forms and proof-forms, but also the form of a domain—which is the form of any domain of objects determined by the complete set of Euclidean postulate-forms (§ 29). Riemann is now credited with having gone a step further and regarded those system-forms themselves as mathematical objects (§ 30). The next step consisted not of starting with pre-given theories (such as Euclidean geometry)

and formalizing them but of freely constructing such multiplicities (§ 31), and then proceeding to define the idea of a "definite multiplicity." Fully formalized, this yields the idea of a form of multiplicities (§ 32) and correlatively the idea of a theory-form. The *Logical Investigations* had succeeded in reaching both these ideas, but what that early work lacked—we are told in § 35—was the conception of an analytic system-form, as the form of a system that as a whole defines a unitary domain of infinite truths about an infinite domain of objects. Husserl concludes this long historical discussion with a recognition of the contribution of the *Prolegomena* and reiteration of the new insight, in *Formal and Transcendental Logic*, leading to the distinction between the logic of noncontradiction and the logic of truth, and hinting at the possibility that this latter distinction may show itself even within the highest level of the multiplicity theory.[36]

A Phenomenological Clarification of the Above Distinctions

Now that the guiding sense of the development of formal logic has been laid down, Husserl proceeds to clarify, phenomenologically, the two-sidedness of formal logic: as apophantic logic and as formal ontology.

First, we begin with the two kinds of focusing which are possible in every discipline. Since a theory consists of propositions, we may focus on judgments as such. But the judgments are about objectivities, and we may focus on objects. In either case, in our present context, we may do so in formal universality. Thus with change of focus we can pass from a formal apophantics to a formal ontology.

There is an important sense in which nonpredicative activities such as counting, collecting, ordering—which are, as Husserl puts it, "form-producing activities" (§ 39)—end up in predicative judgments, in which the forms that are produced serve as predications but may also, if nominalized, serve as substrate objects. The forms generated both go into judgments and become objects (such as sets or series). One counts or collects for the sake of scientific knowledge and in order to predicatively determine the objects. In this way, predicative judgments have a remarkable universality within logic. Mathematics, as a field of scientific knowledge, is also a field of possible applications—leading to doxic predications. Moreover, the empty concept of "something in general" nowhere appears excepting judgments and so within logic (§ 40). Thus, in various ways, Husserl demonstrates the inner connection between formal apophantic logic and formal ontology. The two disciplines and the two focusings from which they result are "correlatives," even "equivalents" "down to the last detail" (§ 42a). This correlation need not as such lead to a transcendental

philosophy. All that is needed at this point is to see how a change of focus (from judging to objects) is always possible. Through all transformations of judgments, as it recurs in the activity called "nominalization" (when "*S* is *p*" transforms into "that *S* is *p*, is Φ"), new objects emerge, but one can also hold on to the same object through different syntactical operations ("this paper is red," "red is the color of this paper"). An object then may be defined as what remains identical in various thematic focusings (§ 42b). Syntactical activities, on the one hand, are form-producing, creating different syntactical forms (the subject-form, the predicative form, etc.), and also form categorical objectivities (e.g., predicatively formed affair-complexes). We are back again with this remarkable correlation (§ 42d).

As the process of judging proceeds coherently as a unified advancement of knowledge, a common substrate object (such as "nature") emerges as that which is being increasingly and variously determined and, we can say, is being synthetically constituted (§ 42e).

For Husserl, several things are already implied in these constituted categorial objectivities. First of all, the objectivities that are not actively formed soon lapse into habitual possessions of the judging person. The judging person can at any time refer back to them at first vaguely, but then reactivate the constitutive process. Husserl's researches into intersubjectivity[37] have already shown that what are at first objectivities only for the judger may acquire that status for a community, e.g., for the scientific community (§ 42f).

Some objects, such as external things and even "nature," have a sense which legislates that they already exist priori to all thinking. But some other objects, such as all categorial objectivities, have the being-sense that they "did" not exist prior to the thinking acts that constitute them. Thus, nature is given prior to all thinking, before all our judging. We experience it prior to all judging. While this is true, Husserl insists, it is only through judging that nature is associated with these senses of "in-itself-being" and "existing by itself," senses that experience provides but thinking explicates. But the same is true for all provinces, including logic itself. The material "cores" are given in experience, but it is only thinking that constitutes "objects" (in the case of logic itself, "formal objects") as well as provinces of such objects. Logic, like all sciences, is directed to what exist universally and simply by virtue of their form: hence "formal ontology." *In fine*, Husserl can therefore say that all objects have their sense of "existing" only as objects of judgment. This thesis is not reached by an epistemological argument, only by the method of sense-explication.

Up to now, we have focused on categorial objects constituted in judging. But we can—now, or at any time—shift our focus upon judgments themselves. What do we then find? Focusing on judgments as such—as distinguished from

the original focusing on objects that serve as substrate-objects of judgments takes place, on Husserl's present account (§44b (B)), when the "validity-sense" (*Seinsgeltung*) naively accepted by the judger is modalized and thereby becomes "doubtful," "presumable," "possible," and finally "not so." The original naïve judger has therewith become a self-critical, scientific judger who regards all prior judgings as provisional, and the objectivities constituted in them as merely supposed. He now demands evidence for his judgings moving in a zigzag manner between naivety and self-critical criticism, aiming at certainties that become evident, truths that are accessible to all rational thinking subjects (in this sense, to "everyone"). It is this critical attitude that makes possible the shift of focus from objects to judgments as such. The judgment as such with which formal apophantic logic concerns itself is this supposed objectivity as supposed. It is, in the language of the *Ideas I*, none other than the *noema* of judging (§ 45). As contrasted with the *noema*, the reference of scientific judging is the objectivity established—even if provisionally—as actual. The goal of science is to reach the actual objectivity, whereas the concern with propositions as such, the *noema*, is only provisional (§ 46).

Now we understand better how formal apophantic logic comes into being, how the original naïve directedness to object changes, upon modalization, to focus on the supposed object as supposed. The stages in this transformation are: (i) the judger's original interest in the object-about-which, which is the substrate-object, leading (ii) to determinations, by way of predication, of that object; (iii) from which is constituted the state of affairs (*Sachverhalt*) to which the judger can be directed, though only "improperly."[38] (iv) The *noema*, the judged as judged, becomes the object of a second-order judging that is an act of reflection. Such supposed objects form an entire sphere, the sphere of meanings, which have a being of their own. Judgments as such—or propositions—belong to this domain. They are a sort of ideal object. Straightforward judging intends to cognize objects *simpliciter*. Meanings are implicit in it, but can be intended in reflective judging. In such reflection, meanings themselves are posited. Every intentional act has its meaning, which has to be made explicit for the purpose of criticism.

The logic of noncontradiction is a logic of meanings, more specifically of predicative meanings, built up on the basis of a pure theory of forms of meanings, the latter being the pure logical grammar we have learned about.

Although formal logic, as theory of theory-forms or *mathesis universalis*, in the long run, appropriating formal mathematics into its fold does not presuppose any specific, actually existent true being or even any actual theory, and moves at the level of abstract possibilities, it still intends to relate to really possible domains and knowledge of their structures. Even as a pure

theory of (possible) truths, i.e., as a logic of truth, it maintains its "purity"[39] as a discipline. Here, i.e., at this point, the mathematician, even the formal mathematician, fails to abide by the logician's intention. The two disciplines diverge in their intentions.

With the introduction of the concept of truth, even at this formal level and determined to preserve its purity, formal logic becomes the logic of possible material truth—through which it gets related to any possible objectivity whatsoever (still refusing to be a formal science of the actual world). By relating pure meanings to purely possible objects, still within the fold of logic proper, we have not yet reached formal ontology.[40]

To reach "formal ontology," formal analytic logic needs to pursue its *telos* as a theory of science, namely, a theory of the science of the possible categorial forms in which substrate objectivities can truly exist. "Categorially formed objectivity" is an ontological—not an apophantic—concept.[41] Husserl—echoing the genuinely logical voice—insists that this is still not any kind of metaphysics. He is not—contrary to the metaphysician—searching for the "real significance of the logical." He is rather, from within pure formal logic, identifying the possibility of two different foci, two different intentions, two different modes of givenness, one pertaining to predicative meanings and the other pertaining to categorial objectivities. The former is pure formal apophantic, the latter is pure formal ontology. We return to the idea of the two-sidedness of logic.

Pure formal ontology, whose domain is the empty region of objects in general, is not yet a theory of science, but it can become a theory of science as the empty region gets specified with contents, generating the more and more specific sciences, some of which may be actually existing sciences. But with this, the formal idea of an empty "core" is being replaced by the idea of a material core; still clinging to the purity claim, rescuing it from empirical contaminations, we can speak of a "material a priori" for a possible universe of existents. We would then be reaching a "material ontology." But we are not yet there. For the present, we note that the two ideas—"formal ontology" and "theory of science"—are not the same.

The idea of "formal logic" has now been fully explicated, and we can turn to transcendental logic.

Transition to Transcendental Logic

We begin with, the idea that logical research is two-sided. We now need to correctly understand the sense of the turn to the subjective. But at the point of making this turn, Husserl recalls that he may be charged with the old "bogy of psychologism" by critics who would appeal to Husserl's own work in the *Prolegomena* to "refute" any intrusion of the subjective into pure logic. How

can he at this point again concern himself with judgments as mental processes, or with mental processes of any sort? The objection that he is now returning to the already discarded psychologism provides him with the occasion for bringing out the true meaning of "logical psychologism," which he had critiqued, and to emphasize the precise nature of the present turn toward the subjective.

Psychologism: What Is It?

Logical psychologism, which Husserl had sharply criticized and rejected, commits two errors: first, it construes the subjective process in which logical formations are constituted, falsely to be sure, as psychological process. Second, it regards the logical formations as psychological entities. Both these theses are rejected by Husserl. Instead, Husserl asserts, first, that the constituting subjective processes are "transcendental" (whose precise meaning will be explained in due course), and he holds, second, that the logical entities make their appearance in the subjective processes already as ideal entities. Thoughts that are constituted in acts of thinking are no doubt embodied in physical signs, but are in fact idealities, i.e., are not individuated in space and time. On both grounds, Husserl believes that the reproach of a reversal to psychologism is not justified.[42]

When Husserl speaks of "evidence"—as when, he regards an experience of ideality as an evidence for it—he means "the giving of something itself" (§ 59). It is defined as "that performance on the part of intentionality which consists in the giving of something itself" (§ 59). It is intentionality functioning as self-giving[43]—not a feeling, to be sure. Now, by way of explanation, Husserl reminds us that it is not the so-called internal perception that "objectivates," or "gives its object," in the full sense. Recollection, not of the percept, but of the perceived object, as being the same identifies an object in the full sense. "Clear" recognition, through a reproductive consciousness—and not original evidence—refers back to perception as its original, yet intends that object as being the same identical one. This is so as far as real objects are concerned. With regard to ideal objects, however, since they do not have a temporal location and so are not individuated by time, *recognition becomes perceptual.*

A single intentional consciousness, giving its object, refers to other intentional experiences as giving the same over again. In this way, the entire life of consciousness has a pervasive "teleological structure" whereby any conscious experience points to the entire life as implicated in the *telos* toward discovery of truth and its confirmation and toward "reason" in this sense. "Synthesis of recognition" as a possibility is implicated in every consciousness, making possible on the one hand "evidence" and on the other, "objective identification."

This functioning evidence should not be constructed, so warns Husserl, as being apodictic, absolutely indubitable, and absolutely finished by itself. It is always defeasible, i.e., correctible by further experience. Experience corrects experience, while every experience, although defeasible, is also self-giving: i.e., gives some object as its own. Even any allegedly so-called apodictic evidence can deceive and can be "shattered" by another evidence. Is this affirmation on Husserl's part new and so to be looked upon as a fundamental critique of his own earlier trust in apodicticity? I would suggest that this is not really so, despite its appearance to the contrary.

Everywhere "experience" evidentially gives something itself. In this sense, experience is a constitutive process, in which an "object" arises as a synthetic achievement (§ 61). It is because of this fact that Husserl can go on to assert (§ 62) that every objectivity, of whatever sort, harbors a certain ideality, and is never merely the constituting consciousness itself. This much of ideality belongs even to physical objects. More universally, we can say that every intentional object, which when constituted has the sense of standing over against the multiplicity of actual and possible experiences, is ideal. This ideality renders the "transcendence" of objects possible. In other words, by the very sense of its being, an object is identifiable and reidentifiable, permitting recognition of "being the same." Thus physical objects, for Husserl, are not complexes of "psychic data"—contrary to Mach's position, and so not fictional. As a matter of fact, a fictive object is also an object, having its own manner of being given and its own manner of identification—though there are problems, to be phenomenologically resolved, regarding the relation of fictions to time.

By virtue of their ideality, the logical structures can be said, as has Husserl himself, as being "produced," in a specific sense.[44] In ordinary parlance, the locution "producing" holds good of real things or real processes coming into being out of preexistent realities by an activity of rearrangement or reshaping of what is already there. In the logical sphere, a logical object, a judgment, for example, is not a real entity but rather an irreal entity, an ideality, while the act of judging that "produces" it is an original, spontaneous activity. Here too the locution of "production" has its own legitimacy. It means a real "bringing forth" of an irreal formation. At the same time, this productive judging is also the consciousness in which the judgment is given, it is the evidence as well as the contributing source. These three locutions amount to the same.

In so extending the legitimacy of speaking of "production" in both cases—i.e., of real entities as well as of irreal entities—Husserl is no doubt placing the two on a par as different kinds of "objects." However, while this is true—even more so of the discourse in the *Logical Investigations*—Husserl takes this opportunity to correct a possible misunderstanding. Although the two—

reals and irreals—come under the sense "any object whatsoever," or exemplify the universal concept of "object," they are not of the same order. Irrealities refer back to possible or actual reality. Real being, qua being, has a primacy.[45] This thesis of the primacy of real being has to be taken in conjunction with a thesis, asserted earlier in this work, that every identity, even identity of real objects, conceals an ideality.

Bad Psychologism and Phenomenological Idealism

All these clarifications enable Husserl to clearly distinguish between a "bad" psychologism (which reduces irrealities to real data of internal experience) and a genuinely valid phenomenological idealism.[46] It is by way of explaining the meaning of "transcendental idealism" that Husserl introduces the idea of a scientific thematization. Every science has a province, a domain, that it thematizes. This domain is understood in terms of a domain of objects and also a realm of possible evidence. As contrasted with this initial thematization, each science is also a criticism of its cognition. This is done by relating the actual cognition to the ideal science of "theory," i.e., to analytic logic. There is here a second thematization. But there is also a third thematization, which consists in uncovering the constituting subjectivity with regard to each objective domain and each step in the building up of a theory. This is not a logical-analytic criticism but a rather transcendental criticism of cognition, a critique of reason. Husserl regards these three levels of thematization as belonging to each science. This leads to a phenomenological idealism that is founded on respecting every domain of objects and evidence as having its own legitimacy. The critique of logical psychologism pertains to maintaining the purity and validity of the second level of analytic criticism of cognition, while transcendental logic pertains to the second level of criticism, which uncovers the subjective accomplishments of the objective sense of the domain as well as a critique in the light of "reason" as defined earlier.

We have now a precise account of the problems that transcendental logic has to resolve.

Starting with the logical formations, transcendental logic has to uncover by reflection the productive activity in which such formations are "produced." This reflection would necessarily be a "backward," "after the fact" glance at what has already taken place. Recall that now our science is the science of logic. We will be reflecting on its formations and their constituting productive sources. There would necessarily be shifting of meaning with the shifting of intentionality. These shifts have to be followed carefully. As an example, recall the different focusings on judging that have already been pointed out,

the different modes of empty intentions and their fulfillments, and the different concepts of the resulting judgment, thereby defining the three strata of logic. The changing intentionalities "overlap" and "coincide" at the same time: the same judgment is considered differently at the three different levels.

Husserl's Critique of Formal Logic

Husserl's critique of formal logic is developed from the standpoint of transcendental logic, and consists in uncovering some of its basic presuppositions. These he calls "idealizing presuppositions."

In the first place, the pure logic of noncontradiction presupposes "the ideal identity" of possible judgments, which constitute an infinite domain. In order to bring out the precise nature of this presupposition, we ask what is the "same" judgment, which was vague but is now made distinct. Assuming that we succeeded in bringing to distinct evidence a judgment *p*, we however move on to another judgment *q*. But we need to return to *p*, and to recollect it either intuitively in which case we evidentially constitute it, or non-evidentially. What guarantees that the evidences now are the same as before? We presuppose that *p* is an ideal unity existing for us always, available to us whenever we need it. It is not always self-given in original evidence, but we assume that it can be reactivated and identified as being the same. This is true of all logical formations.

Formal logic presupposes that these formations are always at our disposal as selfsame. As Husserl puts it, what I have said I said, but the meaning of what I said, my conviction, is always available as identical formation whenever I need it. It is an abiding possession. If I voluntarily decide ("I decide that this is what I meant"), this decision of this moment is taken to be available for me as being the same. Formal logic does not question this possibility. Husserl does. The ideality of judgmental (and other logical) formations implies a transcendence of the thinking of this moment. Reconstituting it is a new evidence that also is lost, and the problem returns. This presupposition is intimately connected with the temporality of evidential constituting act. Unless logic justifies this presupposition, its pretended scientificity will always remain under suspicion.

The question concerns not only a meaning (e.g., a proposition) available as ever the same as was once constituted in evidence, long since passed into vagueness, but also its verbal expression, which itself claims an ideal identifiability as being the same expression.

A second presupposition concerns the form "and so forth" (*immer wieder*), a reiterable infinity, of which logical thinking always makes use. At the level of subjective constituting, the logician says, "I can return to it always." No

one can in fact actualize this possibility. In number theory, given a number n, one can always add 1 to it, and generate a number $n + 1$. Any constructive procedure can be effectively pursued infinitely. The analytic logician takes this step but cannot justify this presupposition. Husserl calls these "constructional infinities."

Consider an ideality such as the perfect straight line. The process of making straight (any actual line we draw) can be carried on ad infinitum, generating more and more approximations to the perfect straight line. But this process can never be completed. Yet we nevertheless assume that the process can be always repeated *immer wieder.* This conceivable making of ever-closer approximations is an ideality concerning a doing. Dieter Lohmar calls it a *Handlungs-idealität*[47] and considers the experiential basis of positing such idealities. Other such idealities are involved in the mathematical judgment "There are infinitely many prime numbers" or "the decimal representation of the square root of 2 is an infinite series." With regard to the former, I will here present Lohmar's statement of the proof classically advanced. Given any finite set of prime numbers, I can build a new prime number not included in that set, this being a doing. This series of these doings are ever performable, ad infinitum. Also consider such concepts as "infinitely small" and "infinitely large."

Clearly Husserl does not reject such idealities; he provides a critique of the naivety with which such idealities, almost unrecognized, enter into our formulations. This critique would affect the entire domain of logic, including ideal meanings such as propositions that are naively posited but conceal constituting infinities.

From this transcendental critique let us return to the laws of logic, which, as we noted before, undergo changed interpretations as we move from one stratum of logic to another. Here too analogous problems, although not identical ones, arise. Consider first the principle of noncontradiction as pertaining to pure logic of consequence. Objectively, the principle, variously formulated, concerns pure "mathematical existence": of two mutually contradictory judgments p and $\sim p$, only one has (mathematical) ideal existence. But as soon as we transform it into a law of subjective evidence, as a law of evidential structure, namely, "only one of the two can be accepted by a judger as a distinct unitary judging," our appeal to actual and possible evidence exhibit an a priori structure. Here the problem of idealization is not that evident.

But as soon as one introduces the concepts of truth and falsity, in the stratum of formal truth-logic, one encounters difficulty that is new and deep. The concept of true being, to which the new concept of truth, even as a formal concept, must owe its origin is, in the long run, traceable to the concept of "something giving itself as it is." But there are degrees in the perfection of

this evidence of self-giving, and the very idea of a perfect self-giving becomes an ideal construction, and we encounter what Husserl, in frustration, calls "dark places" from which very different questions arise.[48]

The questions concern the idealizing presuppositions of the laws of contradiction and excluded middle (§ 77) and the creative origins of truth and falsity in evidence. Consider the principle that every judgment necessarily can be brought to adequation. Once we seek for the evidential basis of this principle, we find that only very few judgments admit of such a decision—either positive or negative—on the basis of evidence. How, then, is this necessarily to be grounded? Furthermore, "true" (or "false") means "true" (or "false") for all time, once for all—an implication whose evidential basis has not been sought. Leave aside "truth" (or "falsity"), and even the very ideality of the meaning of a judgment, i.e., the proposition, is the same, or means the same, "for every one." The underlying assumption is that "everyone is in perfect harmony with everyone else" (§ 77).

Further, "truth" (or "falsity") is not an analytic mark of a judgment. Bringing a judgment to itself-givenness, is not *eo ipso* to note its "truth." Can we still say that every judgment as such is a truth-claim?[49] If that is so, how can we be sure that every judgment is already decided either as true or as false? It may be subjectively certain, but how can it be said, prior to the experience of its evidential adequation, that it can be brought to adequacy. Husserl finds it remarkable that prior to actually deciding, the logician believes that every judgment is already decided, i.e., is "decided in itself." In this way, Husserl comes to regard the law of excluded middle, as formulated in the logic of truth, as based upon a hidden presupposition.

What indeed is Husserl's ultimate position with regard to the principle of excluded middle? The intuitionist logicians, we know, rejected this principle with regard to mathematical existence and replaced it by actual constructability, i.e., effective decidability. Husserl did not, so it seems, deny the principle of excluded middle but urged the need for criticizing it, so that it no longer serves as a blind presupposition. We should question its sense and its scope or range[50] and bring out the limits within which the sense of a judgment is valid.

Thus we know, for example, that occasional judgments (such as "this is warm," "that is heavy," etc.) form a system, derive their intersubjecitve meanings from the intentionality of horizonal experiences, and are not subject to excluded middle in the same way as judgments in which occasional or indexical expressions do not function. But this horizonal character and intersubjective sharing of horizons are presuppositions of occasional judgments. Logic does not, and cannot, explicate these hidden presuppositions, hence its falling short of the ideal of scientificity.

Husserl's more radical critique of the principle of excluded middle is reserved for § 90, where he seems even to deny it. He writes there:

"If the principles of logic were to relate to judgments universally, they would not be tenable, certainly not the law of excluded middle. For all judgments that are 'senseless' in respect of content violate this law."

Judgments in which the cores are materially incongruous lack "objectivity," "objective being," "object truth," even "objective evidence." Each one of these is absolutized into, respectively, "absolute," "absolute being," absolute truth," and "absolute evidence." Formal logic does not question and criticize these ideas. "Objects" are the ultimate substrates, objects-about-which, the ultimate material cores underlying all predication; these objects belong to the world by themselves. Formal logic does not, and cannot, within its limits, criticize these ideas. Such a critique has to reach back to a critique of evidence, i.e., of the very idea of "absolute evidence" (§ 81).[51]

Critique of "Experience"

Experience is experience of individuals. This is how Husserl defines the word "experience." While this is the strictest sense of "experience," in a somewhat broader sense one may regard self-givenness of any object as experience. In every judgment, there is an object-about-which that functions as the subject term. In "*S* is *p*," *S* is the subject, the object-about-which. The formalized *S* may stand for a complex object that includes syntactical formations. It may stand for "*S* which is *q*." The substrate object may also be said to be given in experience. But one may search for the ultimate substrate object, in which is contained no longer any syntactic formation, the simple *S* that Husserl has already called the "core." Thus "red" in "red is a color" has the syntactical core-form of "subject," while "that flower is red" the same core has the syntactical core-form of "adjective." What is common to both formations is the pure core, the term "red." Experience is the self-givenness of this ultimate core. In formal logic, we return to the ultimate meaning "something," absolute somethings.

These ultimates are of importance in truth-logic, for the concept of truth relates, in the long run, to these. Truth requires that these ultimate cores must be evidently given. Formal logic can only recognize the presence of such ultimate meaning-objects, but truth-logic will have to go deeper into the role of experience, of how precisely these are given.

For this purpose, we are asked to perform a reduction—not to be confused with *epoché* but to be taken simply as analysis—of truths of a higher level to truths of a lower level, until we reach the truths of ultimate cores, no

more judgmental truths themselves. We reach a level in which every term, as standing for an ultimate individual, relates to the real world.

This move may be understood purely extensionally. Ultimately, every judgment about universals and about relations must relate to individuals. Husserl believes that such a reduction can be performed in a finite number of steps. The assumption underlying this reducibility is that ultimately any higher-level judgment, in the long run, is applicable to real individuals. The claim holds good also of higher-level formal logical truths. This, according to Lohmar, is a presupposition of Husserl's logic as a theory of science: it is the belief that a theoretically satisfying theory of science must also satisfy the practical goals of life.[52]

This presupposition expresses Husserl's faith in the unity of reason: theoretical reason and practical reason must, in the long run, be unified.

The reduction of judgmental truth to "material" (*sachhaltiges*) truth about the ultimate substrates or individuals, through which the "applicability" to the real world is demonstrated, implies that between the logic of noncontradiction (or, formal mathematics) and truth-logic there is a connecting link, an *Übergangsglied*, that goes beyond formal mathematics but is not yet truth-logic. Through a genetic phenomenology leading to a hierarchy of evidences,[53] we are led to the ultimate evidences, which are evidences of individuals, the most original evidences, which constitute "experience" in the original meaning of this term. It hardly needs to be reiterated that this originary relatedness to the real individuals is capable of "modalization" into experience of probability, possibility, etc., of actual individuals, but also into an act of experience of possible individuals in phantasy.

A critique of evidence thus leads Husserl to a genetic search for the originary evidence of individuals. Thus a whole hierarchy of senses, built one upon the other, is implicated in the possibility of judgmental evidence. Judgments are "finished products" and carry within them a sort of sense-history—a thesis that we have already encountered in the present book in the chapters on genetic phenomenology and, in greater detail, in chapter 12. Pursuing this genesis, we reach the level of experience in its original sense, which *Erfahrung and Urteil* characterized as pre-predicative. Let us recall that Husserl arrives at this point by beginning with the need for a critique of the higher-order evidences resting on "idealizing presuppositions." A critique of idealization leads to a critique of evidence, the latter leads to ultimate evidences of individuals, which contain no idealization: in *Erfahrung and Urteil* experience was described as consisting in passive syntheses generating enduring results (which are not yet, to be sure, judgments).

Husserl's search for pre-predicative experience takes many paths, and it would help for us to keep these in mind at this stage of our exposition.

Husserl's two works on transcendental logic lead to this concept of pre-predicative experience, free from all idealizations, which nevertheless has its enduring synthetic accomplishments. The *Cartesian Meditations* pursue a different path, bring into operation a new "reduction" (now, to be sure, connected with the senses of "bracketing," "removing," etc.) called "primordial reduction," and discovers the "first Nature" in the solipsistic primordial sphere.[54] And then the *Krisis* lectures[55] describe the same idealizations (brought to light in *Formal and Transcendental Logic*) as "a garb of Ideas" covering up the world of immediate experience, and introduce the life-world as this world freed from all idealizations. The prescientific world is also the cultural world.

Thus, there are *at least three paths* Husserl follows, leading to, differently described, prelogical, pre-predicative, prescientific world of experience. In *Formal and Trasncendental Logic* it is the prelinguistic, prejudgmental experience, in the *Cartesian Meditations* it is the solipsistically constituted "first Nature," within the primordial region within the reflecting ego's own subjective life, in the *Krisis* it is the intersubjectively constituted prescientific cultural world, the so-called *Lebenswelt*. I surmise that the order of priority of these three conceptions is as laid down in the immediately preceding sentence. The problem for each account is different, but in all cases the goal is to follow the constitution of the scientific world on the basis of the prescientific experience.

Husserl believes that it is now possible to develop a comprehensive theory of judgment. One can begin with experience of individual objects, and ascend to higher and higher levels of judgments. The most primary judgments would be the simple categorial judgments of experience, which serve as the "intrinsically primary" or original judgments (§ 86). Built up on their basis would be universal judgments of various sorts—especially judgments of essential generality and judgments of formalizing universality as a result of the two processes called generalization and formalization, respectively. Although in formalization we remove all material terms and replace them with empty variables, the "sense-relation" to core individuals is not altogether lost (§ 87). The logician still has in mind some material core contents as examples, and the resulting formal-logical principles still carry with them reference to the cores that still remain in the mind, though functioning as the hidden presuppositions.

We have already seen how the logic of noncontradiction presupposes that every judgment, originally based on an indication of the meanings, of the signs, merely hinted at, can be transformed into a distinctly evident judgment that is free from any inner contradiction. The principle of excluded middle presupposes two theses about the meanings involved. First, if a judgment can be brought to adequacy, then the possibility of bringing its contradictory to adequacy is a priori excluded. The other is: every judgment can be brought to distinct

evidence. Every judgment that avoids grammatical meaninglessness (as in "every color is but or"), and then also is free from analytic contradiction (as in *A* is non-*A*), is already a distinct and proper judgment for the third stratum of logic. But consider "this color and the sum of three angles of a triangle equal 360 degrees." It is grammatically correct and is free from analytic contradiction. But it is "materially" meaning-less. In order to be transformed into a distinct judgment, we need also to exclude such material absurdity, which is a hidden presupposition of the logic of consequence. Even a purely formal logic that has already replaced the cores with empty variables has to make sure that the material terms which can replace the variables must satisfy this requirement, which takes the logician beyond the bounds of formal logic into semantics. The logic of consequence presupposes that its judgments are meaningful contentually, that a putative judgment's content—as abstracted from its quality—can be distinctly performed. A content that contains material absurdity (e.g., "that color is virtuous") cannot be. Where the judgmental content cannot be distinctly performed, the proposition, Husserl will say, does not have "ideal existence."

A presupposition of this assumption is that the material contents which enter into the pretended judgmental content must have "something to do with each other," the content "color," for example, with the content "virtue." But if this requirement is not fulfilled, we do not have a distinct judgment to which the law of excluded middle applies, i.e., a judgment proper whose truth or falsity allows of being decided. The judgmental content must consist of cores, which are *materially compatible* with each other.[56] This presupposes a universal, consistent, unity of experience, which is the hidden ground of the possibility of a unitary judgmental content, the latter is a condition of the possibility of making a distinct judgment, the formal logician overlooks this hidden grounding in the unity of a possible experience of the possibility of effectively carrying out a judgment. As Husserl puts it, "Prior to all judging, there is a universal experiential basis. It is always presupposed as a harmonious unity of the possible experience. In this harmony, everything has 'to do' materially with everything else."[57] This harmonious unity is also called by him "a unitarily experienceable materiality." The *S*'s and *p*'s, as they occur in purely formalized logical language, must admit of replacement of constants that materially have to do with each other.

Thus there are two levels of meaningfulness: a purely grammatical, syntactical meaningfulness and, built upon it, a contentual material meaningfulness. Unless this second stratum of meaningfulness is satisfied, the law of excluded middle would not find application.[58]

In cases of such meaninglessness, as in "virtue is green," there is a "middle" ground, "exalted above truth and falsity."

By this grounding logic in experience by an intentional process of genesis, we can thus begin to realize the proper sense of the principles of logic.

Experience, in the sense in which Husserl uses it now, is pre-predicative evidence for all realities. By realities in this context he means all individuals.

Return to "Truth and Evidence"

We now understand in what sense logic has presupposed the already existing sciences, theories, and truths, and through them the already existing world as given in experience, and thought of, as given beforehand. Logic, in order to arrive at its "a priori norms," has varied this world freely in phantasy. But, Husserl's present claim is that even the a priori sciences (such as a priori geometries) are worldly sciences. Even with regard to its most detached a priori concerns, logic is "worldly," concerned with possible worlds, conceived as "possibility variants" of the actually existing world. As a consequence of this mundaneity of its concern with "being," when it turned to subjectivity it always construed it as psychological subjectivity, i.e., as the life of consciousness of human beings in the world.[59]

By virtue of this relatedness to a real world, logic is to be counted as a positive science. This lends to logic, its truths, even to the so-called truths in themselves, an absoluteness, "an absolute evidence," and therefore an absolute self-sufficiency. Thus, traditional formal logic is now found to have another hidden naivety, an "unclarified" naivety in its attachment to the world, which Husserl characterizes as its practical as well as its cognitive "devotedness,"[60] and which we may characterize, using a Buddhist term, as "craving attachment." This unclarified naivety is vindicated by logic's appeal to "every one" as a possible thinker such that everyone is equal to everyone else in this respect, no one being privileged above others. The conceptions of "objective being," "objective truth," "objective logic," and "absolute evidence" are thereby linked together into a basic mundaneity.

Philosophy has tried to criticize these concepts. Husserl undertakes a consideration of such philosophical criticisms, and shows them to have been inadequate. Again, as on many occasions before, Descartes and Kant are the philosophers whom he regards as laying the beginning of transcendental philosophy, but falling short of achieving their goal. Descartes' discovery of the *ego cogito* as the transcendental subjectivity in which all knowledge is grounded, his underlying "realism," his misconstrual of the ego as an *Endchen,* "a bit of the world," his logical procedure of inferentially proving the existence of the world, his naively posited apriorities, including the a priori of causality—all these result in a misinterpretation of his own great discovery.

Descartes did not realize the full significance, the transcendental significance, of the reduction to the ego, which he conceives as the real soul of humans. He presupposes, naively, the validity of objective logic, and so did not arrive at the need for a subjective grounding of that logic.

To transcendental philosophy we owe the insight that all beings are constituted in the subjectivity of consciousness. Experience, as Husserl also calls this subjective life of consciousness, is not, as he tells us in a remarkable sentence, "an opening through which a world, existing prior to all experience, shines into a room of consciousness," but rather is "the performance in which for me, the experience, experienced being 'is there,' and is there as what it is."[61] Even the sense "transcendent being" is constituted in this experiencing, or my "living intentionality," which "carries me along" even if it is not being thematized. "There is no conceivable place where the life of consciousness is broken through, or could be broken through."

I am this subjectivity, the ego of this life of consciousness. But, at the same time, the world is there for us all, as "once and for all truly existing" for every one. This world-experience is intersubjective experience. Nevertheless, I am the primitive intentional basis for my world and also for the objective world. In a still remarkable confession, Husserl tells us that this "primal matter of fact," the I am (which Descartes discovered), for us "children in philosophy" may be (note, he does not say "is") "the dark corner haunted by the specters of solipsism, and perhaps, of psychologism of relativism." A true philosopher will not run away from this dark corner, but will rather fill it with light.[62]

Since I, the transcendental ego, constitute the world, this transcendental ego cannot be regarded as identical with the ego that is already worldly; the two must be different. And yet, the mundane ego that is mine must be a self-objectification of "my" transcendental ego. We have already followed in detail how within the sphere of ownness of my transcendental ego the others, the other egos, are constituted. We need not return to that story now.

That account, only hinted at in § 96(a) of *Formal and Transcendental Logic*, brings out a problem, or rather a pseudo-problem, of "transcendental solipsism" to the effect that the view that I alone originally exist, everything else being a moment of my transcendental being, can be easily dispelled. It can be dispelled by an explication, not an interpretation (Husserl is here referring to Heidegger's hermeneutic phenomenology), of the sense of the world, by bringing to light how this sense of the world is being constituted in my world-experience. To explicate the performances of consciousness in its "huge concreteness" is to see it in its performances of sense-giving, and not merely to pronounce generalities. In its concreteness, this life of sense-giving has a

history, the building of sense upon sense whereby sedimentations of sense are being constituted.[63]

This process of constitution, despite its historicity, exhibits an essential structure: objectivities of a certain sort (e.g., other minds) refer back to intentionalities of a certain kind (e.g., empathies), again not only to actual acts but also to possible acts, both to "I do" and to "I can." *Thus essentialism and historicism go hand in hand.* In his rather technical language, Husserl expresses this thesis thus: an ontic a priori (i.e., the essential form or category) is the correlate of a constitutional a priori (i.e., essential types of experience).[64] The same holds good as much of objects in the concrete sense as of syntactical objectivities, and no less of analytic-formal universalities (of formal ontology). As the object is particularized, its constitution also becomes particularized. In each particular case, this correlation has to be apprehended, and subjected first to a static constitution analysis and then, on the basis of the static constitution, to a genetic constitution, which would demonstrate that every living sense-constitution has a temporal historical origin.

The failure of basing transcendental philosophy on the empiricist data of subjective, psychological "phenomena," is traced by Husserl to the fundamental failure to appreciate the distinction between empirical subjectivity (of real humans as entities in the world) and transcendental subjectivity (in which all reality is constituted). Although Husserl at this point, as on many earlier occasions, regards Hume as the "first discoverer of constitutional problems,"[65] Hume, in Husserl"s view, became blind to the objectivating function of intentional analysis because of his naturalism, and ended up with a "countersense" of a "philosophy of as-if." Kant's transcendental philosophy owed its deficiencies to the unclarified basis in the naturalistic psychology of Locke and Hume, and did not radically distinguish between the pure psychology of "inner experience" and transcendental phenomenology based on the "transcendental experience" that could be had only as a result of transcendental reduction. Consequently, Kant did not fully overcome the problems of "transcendental psychologism." Even Kant could not completely free himself from empiricism.

With regard to logic, Kant's transcendental logic, although it was distinguished from the psychology of thinking, was concerned with the ideal formations produced by thinking. But Kant never raised transcendental questions of origin with regard to formal logic. Like Hume, he did not question the possibility of the analytic–a priori sphere, but regarded it as existing in and for itself.[66]

The reason Kant did not raise transcendental question about logic is, in Husserl's view, that he did not quite appreciate the sense in which the logical is also ideal and has an ideal objectivity. Consequently, theory of judgment

remained at the level of "belief," and did not raise the question regarding the origin of the noetic-noematic structures. It missed from view the universally objectivating life of intentionality whereby ideal-objective *noemata* are constituted, so that "object" and "judgment" always go together, again something that Kant saw as much as he missed the same question with regard to the logical idealities as he raised with regard to empirical realities. The scope of the transcendental question of origin was not extended to include formal logic.

Again Kant did not clearly see the sphere of transcendental subjectivity as a domain for phenomenological research. He only saw the problem of the constitution of natural-scientific objectivity, not of prescientific Nature (something that Hume focused upon) as given in prescientific experience. This failure inhibited the rise of the problem of transcendental logic within Kantian philosophy. Phenomenology began with the recognition of the ideal objectivity of the formal-logical, and with a clear perception of the intentionality of consciousness moved ahead to unravel the ways this intentionality constitutes that objectivity before the higher-level objectivities of the sciences could be constituted.

Chapters 5 and 6 of Part II of *Formal and Transcendental Logic* may appear, to the logician, to be a merely historical digression, but in view of the relevance of the history at the end of which this research program first comes to its own, this historical picture of the rise and development of transcendental logic would seem to be necessary for an appreciation of the larger historical role of Husserl's research program.

Phenomenology of Reason

The *Ideen I* brought us, in its last part, to a phenomenology of reason. The work on logic, composed after seventeen years of intense research, brings us to the same problem, but now at a different level.

Logic is to be understood—recall its origins in the concept "logos"—as the theory of reason. But this "theory" itself would need to be rationally justified, thereby threatening an endless series of theories of higher and higher orders. This regress can stop only if there is a self-justifying theory in which all other theories are to be grounded. Husserl regards transcendental phenomenology to be this theory, containing "an essential endlessly reiterated, reflexive bearing upon itself," which therefore is an "essentially ultimate science."[67]

In the constituted objective world, naïve logic, which presupposes the world, posits "absolute truth." But in the originally constituting domain of transcendental subjectivity, there is no "absolute truth in itself," "in any simple

normal sense," i.e., in the sense of holding good for "every one"—in this case for "every one of the transcendental egos." For the other transcendental egos are not simply given beside my own in my immediate experience. On the contrary, my transcendental subjective life alone is given, so that there is a "transcendental solipsism" to begin with. But this search for foundation is not a one-step project—from formal, positive logic to the founding transcendental logic—but rather a project that would take us through many levels, in which the constituted sense at level n would lead to the constituting subjectivity of the preceding lower level, $n - 1$, each level having its own naivety to be laid bare and overcome at its preceding level. This reiterated process leads to the idea of a goal whose science—self-grounding and self-constituting—is philosophy, one and self-grounding.

For Husserl now, every being—at every level of constitution—has its own relativity to its constituting subjectivity. This, again, acquires its sense of being from the preceding level of subjectivity.

To levels of subjectivity of my transcendental ego, there correspond levels of intersubjectivity. In all this relativity only that can be said to have "absolute being," which is intrinsically conscious of itself,[68] having "the essential ability to reflect on itself."

This self-examination on the part of the ultimately constituting subjectivity brings to light its own logos, its own rationality, in which all other logics originate. This self-examination is transcendental phenomenology's self-examination. Philosophy, as my self-examination, will discover other transcendental egos, affecting each other and affecting me. This most radical self-examination shows every prejudice as a preconstituted sense that is dissolved into its constitutional process—thereby approximating to the realization of the ideal of presuppositionlessness.

Thus both the relativity of "truth" at any level and the absolute truth as an infinite, regulative ideal—have their place, each demanding the other. On the one hand, to take an example (§ 105) that Husserl employs a great deal in his *Nachlass*, the trader in the market has the market-truth. There are infinite such relative truths. You have to give each its due, and not dismiss it as a pseudo-truth. Wisdom cannot simply dismiss such practical, situational truths. As we phenomenologize, each phenomenologically discovered truth is valid within its horizon, with its own evidential source, its own relativities. We cannot naively operate with a preconceived notion of absolute evidence and of absolute being. What Husserl has come to challenge is the presupposition—which dominated his own thinking earlier—that evidence must be an absolute grasping of truth, an absolute experience. But such thinking is now condemned as "theory from on high." An opposed path, which

Husserl will now traverse, is to begin with the evidence of ordinary experience, of perception of physical objects, then subject its intentional analysis, and watch how perception is continually being confirmed, while the possibility of conflicting evidence is always left open. Now, having laid bare the structure of the experience at bottom, we can ascend to phenomenological heights, and discover an analogous pattern at each level. At each level we will have actual experience of harmonious synthesis, but also possibilities of "undoing and correction," to be established by the experiences themselves. Phenomenology cannot just jump—à la Descartes—from the possibility of deception in sense experience to doubt the existence of the world. To the contrary, we must exactly and precisely describe precisely within what being-sense the world is being constituted in the experiences of the ego, the world "whose being-despite-confirmation is a being until further notice."[69] At each level of experience we have to bring out what evidence, or rather evidential process, accomplishes. Evidence is now regarded as "an effective intentional performance," not a guarantee of absolute being.[70]

Take the case of so-called internal perception, that vestige of Brentanian inheritance which, not too long ago, at the time of the Ideas I, Husserl had accepted as presenting its object with "absolute being" in "absolute evidence." But now[71] he sees that this inner perception, taken as a psychological experience is intimately connected with experience of Nature, and becomes phenomenologically pure only if its presuppositions are bracketed. Even then the itself-given is constituted in a complicated web of originary presentation, retention, and protention, and so is a synthesis within the inner time-consciousness. Even here the datum is never fully constituted as an object. The datum (of pure inner experience) is an object insofar as it is recognizable as the same within the flow of time so that the simple perception is never complete evidence for the being of its object. The evidences are functionings that bring about the sense of identical-objectivity of a pure datum as much as they do so with regard to an external object. The evidence for the present itself-given, e.g., of a tone that is ringing, is inseparably connected with the evidence of the just-gone and evidence of the just-coming. Everywhere, with regard to every type of object, we thus find a complicated functioning of evidences, with different degrees of clarity and originality, among whom there is a relation of founding-founded.

This complicated picture of how functioning evidences should replace the empty talk of evidence everywhere in experience, even within the domain of phenomenologically purified experience. Thus we arrive at the "intrinsically first criticism of cognition."

Evidence, in this sense, is a necessary structure of any consciousness relating to an object. It can only do so within the stream of time. Many modifications

of such consciousness in which an object comes to be given are also necessary. Filled consciousness, continuous filling of empty intention, is always accompanied by empty intentions that strive toward fullness, evidences that undergo cancellation, while others are being confirmed, falsity arising while elsewhere truth is being experienced, waking consciousness taking the form of sleeping—to mention only a few such modifications. All these modifications form the unity of a functioning life of consciousness. The idea of rationality has to be understood in the light of this universal structure.

Concluding Remarks

We have come to the end of this exposition of Husserl's transcendental logic and also to the end of his *Formal and Transcendental Logic*, a book that is undoubtedly a great work on philosophy of logic, both in the details of its structure and execution and in the large background of transcendental philosophy into which formal logic is appropriately inserted. As regards philosophy of logic in the restricted and conventional sense, Husserl's originality in this work lies in the development of the idea, already there in the *Logical Investigations*, of the three-tier structure of formal logic, and the evidences corresponding to each tier, especially of the logic of noncontradiction as distinguished from the logic of truth. However, this originality is regrettably marred by a certain failure to work out more precisely the nature of the logic of truth at a purely formal level. With regard to the first tier, i.e., the logic of pure grammar, the distinctions between syntactical forms and syntactical stuffs, between core forms and core stuffs, between lower and higher forms, the idea of functional unity of the members of a predicative judgment, are some of the detailed analytic discoveries that Husserl was able to make at the advanced age of seventy, when most philosophers turn only to generalities and programmatic thinking.[72]

Among the other themes that Husserl introduces in this work are to be counted his critique of idealities, in other words, the idealizing presuppositions of the positive sciences, including formal logic, his thesis that all formal logic, despite its replacement of material terms with empty variables, is world-logic inasmuch as the variables can take on constants referring to mundane entities, and the thesis of genetic constitution of both judgments as entities (i.e., as propositions) and the categorical objectivities or affair-complexes judged about; in other words, constitution of both meanings and the corresponding "it itself." All this leads him to ground formal logic in transcendental logic, and transcendental logic as a theory of functioning (*fungierende*) intentionality, within the flow of internal time-consciousness. It should be noted that nowhere

does Husserl add that his early emphasis on essences and idealities was just mistaken. What he constantly does assert is that they are not objectivities raised above time, given in intuition once and for all, but rather constituted within time-consciousness with their respective being-senses. To recall a pointed formulation, their atemporality is but omnitemporality, so that essentialism is sought to be grounded in transcendental philosophy.

The work, however, accomplishes radical critiques of two earlier doctrines held and employed by Husserl himself. In each case, it should be borne in mind, a phenomenological critique is not a rejection of the thesis. Any such rejection would have been as naïve as the thesis rejected. A phenomenological criticism is a painstaking process of exhibiting how, and where, the naiveties arise, what we get rid of are such naiveties, or rather naïve uses of the theses being criticized. The theses are now inserted into a larger context. The two doctrines Husserl criticizes and reestablishes are: essentialism of idealities (as just mentioned) and the Cartesianism of the ultimate cognitive self-validity of inner perception. The latter too, like the former, falls prey to a detailed, temporalizing constitution theory, whose result is that every positing of an inner entity (act or datum) yields a naïve ontology that is constituted in a genesis in a still lower level of subjectivity, so that we are always caught up in a succession of ontological naiveties and transcendentally constituting intentional accomplishments. We cannot stop anywhere and claim, "Here we have the final truth." "Absolute being" and "Absolute truth" are shown thereby to be Ideals.

What holds good of the Cartesian inner experience also holds good of external perception in which physical objects are given. In both cases, the "itself" becomes, not an unknown and unknowable noumenon, but rather an immanently functioning regulative Idea, in such a manner that the regulative Idea also constituted the objectivities with their respective being-senses.

In these concluding remarks, we should also note how *Formal and Transcendental Logic* stands related to the early great work on the philosophy of logic. For this purpose, we can do no better than quote Husserl himself. In his *Selbstanzeige*, Husserl writes: "The present work which may be designated by the subtitle as critique of (formal-) logical reason, justifies, but also simultaneously deepens the basic meaning of the author's *Logical Investigations*, along with the very much controversial contrast, and yet also connection of a 'pure' logic with subjectively oriented investigation into origin. Generally speaking, as it is clear but not alone from this, this older work had not been sufficiently exhausted in its scientific content by contemporary research."[73]

In his various attempts to revise the Sixth Logical Investigation, Husserl had emphasized the need for, and the difficulty of, raising the *Investigations* to the level of the *Ideen I*, that is to say, to integrate it into his transcendental-phenomenological thinking. *Formal and Transcendental Logic* may now be regarded as doing precisely that. More appropriately, the text shows a path toward transcendental phenomenology through a critique of formal logical reason.[74]

Referring to Georg Misch's book as containing the finest principled criticism of *Formal and Transcendental Logic*, Husserl writes to Misch: "It is our destiny that we have to make so much effort [to understand ourselves] and thereby [also] to be forced to misunderstand each other so much."[75] He adds, "Every actually—from the very beginning—new path has its new aspects, its new concepts, [which are expressed] in words of the past, [also] its new language which predelineates for its goal a new significance."[76] When one relates to a historical tradition, he insists, the new path is both understood and misunderstood. There is always the risk of projecting-back upon the resonating tradition, "which as [so] resonating always has a justification, but as projection, has [its own] lack of justification."

Again, in a draft of an intended letter (never sent) to Misch, dated November 27, 1930, we find: "The 'ahistorical' Husserl must take only a temporal distance from the history [which he nevertheless had always in view], precisely in order to be able to come so far in [his] method, so that he could [now] ask scientific questions in connection with this method."[77]

Summary of Part III

1. Husserl distinguishes between two layers of subjectivity: the lower animal, subjectivity that consists of blind drives and associations, and the higher, of intellectual, spiritual acts. To the former belong passive synthesis exemplified in perceptual experiences and its modalities.
2. Husserl advances the thesis that recollection must be an apodictic experience of the past, from which he draws the conclusion that the life of a transcendental ego must be beginningless and endless. This endlessness belongs, not to the *Seele*, or mind, but only to a transcendental ego.
3. Association as a transcendental law of genesis is a law that accounts for actual and possible reproductions and expectations.
4. How is the sense of being, including the sense of "having been," subjectively constituted, other than by reproductive awakening of a series of recollective grasps of the past terminating in a living present?

5. Within a sense-field, contents are synthesized to form a unitary immanent datum, so are affections within a living present, as they have different degrees of affectivity tending to become null when they become "unconscious." Association-directed lawfulness also characterizes expectations.
6. Error at the level of passivity is due to confusion, inconsistency, and incoherence among different things belonging to different pasts.
7. At the level of passivity there are, besides sensory unities, feelings without active ego-participation, also desires and willings in the sense of tendencies toward or away from before ego activity sets in. So also with regard to belief. Even receptivity is a mode of activity of the ego.
8. An object, including an objectivity of any level of constitution, has a sense-history. Genetic constitution traces back this sense-history to its beginnings, and in its essential features.
9. Everything spiritual participates in nature, even if not reducible to nature. Everything real must belong to the spatiotemporal one world. Our logic is world-logic.
10. The categorical objects are not atemporal but rather omnitemporal.
11. A more radical path to reduction than the Cartesian is the historical, which renders the truth-claims of the sciences inoperative, and transforms the sciences into cultural products. Now radical reflection on the inner sense of the sciences is possible. Transcendental logic will be guided by the historical sense of formal logic.
12. Evidence is intentionality functioning as self-giving of its object.
13. Idealizing presuppositions plague formal logic. These presuppositions concern the identity of evidence and of the constituted entity, across time repeatable; the principle, namely, that every proposition is already effectively decided with this, Husserl lays the ground for a radical critique of "absolute evidence."
14. Essentialism and historicism go hand in hand.

PART IV

Toward a Second Systematization

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14

Preparations for the Second Systematization

The First Philosophy: *A History of Ideas*

Between 1920 and his 1929 lecture series entitled "Cartesian Meditations," Husserl tried various systematic presentations of his transcendental phenomenology—all leading to the second[1] systematization in the Paris Lectures. In this chapter we will follow these attempts.

The "first philosophy" was the name Husserl used for transcendental phenomenology. The lectures under this title were given in the winter semester of 1923–24, for four hours a week, and Rudolf Boehm, who put them together in Husserliana volumes VII and VIII,[2] surmised, from the manuscript, that Husserl wrote a lecture every week just before he delivered it. Husserl uses the Aristotelian name for metaphysics to designate, not metaphysics, but transcendental phenomenology, which, for him, is the "founding discipline." As contrasted with it, a rational science of the totality of facts under a system, arrived at rationally, is called the "second philosophy," which is, according to him, none other than metaphysics; but it should be remembered that he was using that time-old name to stand for a new science, using it in a new sense, of the "irrationality of transcendental fact."[3]

First philosophy must be the science that makes all other sciences possible, and it must itself be grounded in the most originary evidence. Its task is to

lay down a universal theory of reason in its cognitive, practical, and evaluative aspects. Boehm traces this Husserlian contrast between first and second philosophy to such authors as Schelling, von Hartmann, and Natorp. Leaving these historical connections aside, let us go direct to the lectures themselves. Let me mention, however, that in these lectures, the idea of a first philosophy is in the process of being worked out, beginning with the London Lectures of 1922 and ending with the *Cartesian Meditations* of 1929.

The lectures on the first philosophy fall into two parts: the first part is devoted to a critical "history of Ideas," the second part is entitled "Theory of Phenomenological Reduction." The first is a historical study, anticipating the work in the *Krisis* volume, the second a systematic meditation. In this exposition, we will devote more attention to Part II, but before we focus on it we will take a quick look at Part I.

Part I: A Critical History of Ideas

THE PLATONIC IDEA OF PHILOSOPHY

Husserl's story of the history of Ideas begins with Socrates, whom he calls "der ethische Praktiker." As a response to the Sophists' rejection of any universally valid rational grounding of ethical life and its ideals, Socrates advances the cause of rational examination of one's life. The truly satisfying life must be a life grounded in rational self-examination, but this can be achieved by going back to a perfect clarity, insight, and evidence for the ultimate justification of one's ideals. For this purpose, one needs a universal method of rational criticism, whose sense consists in a self-criticism on the part of reason, leading to the founding of the Idea of philosophy as a universal and ultimately founding theory. Although Socrates' main focus was on practical questions regarding good life, his ideas laid the foundation for Plato to build upon. The idea of scientific knowledge expressed in apophantic logic and based on clear and distinct intuition of the Ideas, the conception of philosophy as the highest theoretical science, and the idea of a new culture and a new social life in which philosophy as the theoretical science par excellence occupies a central role—all these are regarded by Husserl as legacies of Platonic thought.

The Socratic-Platonic thought lays the foundation for European culture as rationalistic, so that all practical questions contain within themselves theoretical questions that can only be scientifically dealt with. The highest principle of this humane culture becomes the principle of autonomy of reason. Plato becomes the founder of social ethics.

REFLECTION ON SUBJECTIVITY

An important step in Husserl's understanding of the history of ideas is the thesis that it is the confrontation with the skeptic's denial of objective knowledge that necessarily leads the scientific thinker to reflect on the role of subjectivity in all rational activity.[4] The search for objective truth must be in and through appropriate subjective experiences, especially predicative judging and its correlative, judgment, the judged objectivity, truth and true being, leading to a rational theory of method. Thus there necessarily arose a science of the knowing subjectivity in all its modalities and their correlative objectivities, giving rise to the isolation of principles of justification from the subjective point of view.

In this regard, Aristotle's psychology, as a science of subjectivity, must have played an important role. But Aristotelian psychology lacked a clear apprehension of the fact that consciousness is always consciousness of something or other, not to speak of thematically focusing upon this feature of conscious life, and descriptively bringing to light all its implications. Consequently, it was not able to overcome skepticism in a rather principled manner.

The Sophists argued against (1) the possibility of knowing being in itself, and then (2) the very possibility of being in itself. It is in response to these skeptical positions that the Cartesian reflections began, leading to the rise of transcendental philosophy. A radical grounding of knowledge was not possible as long as one fell victim to the seemingly obvious presupposition of a world in itself. Philosophy was not able to fulfill the promise of a knowledge grounded in absolute justification, and skepticism remained an unconquerable challenge.[5]

Descartes' lasting contribution lay in charting a path—the path of reflection on subjectivity—for overcoming skepticism and grounding the idea of a universal philosophy. The paradoxical, playful, and frivolous subjectivism of the skeptical tradition was sought to be overcome by a new kind of serious subjectivism, which permitted a well-grounded justification. This latter subjectivism is what may be called transcendental subjectivism. In this sense, then, Husserl could assign to the skeptic the great historical contribution of making possible the path of transcendental philosophy. The Cartesian "I think"—to be distinguished from the Augustinian *ego cogito*—is the "Archimedean point" on which true philosophy could rest.[6] We should note, however—following Husserl—that the *Cartesian Meditations* are not the contingent subjective experiences of a Descartes but bring to light the idea of a subject as necessary for the idea of philosophy. We find in the *Meditations* "the necessary style for philosophical beginning."[7] A philosopher can begin only as "meditating," and the method of this meditation must have a necessary structure of the *ego cogito*

on which to ground a radical transcendental philosophy. Descartes did not understand his own most absolute Being in its concreteness as a self-enclosed field of in-itself and for-me and my absolute life as constituting subjectivity. At the same time, the sense of "in-itself being" of mundane objects was not fully clarified—as a consequence of which the skeptic could reduce the objective world to I myself. Consequently, Descartes did not comprehend the true nature of evidence as a structured, layered, infinite possibility of experiences, which rest upon and refer back and forth to other evidences.[8] In the absence of these deeper insights into the structure of subjectivity, the *ego cogito* is interpreted by him as mind as distinguished from body, which led him to lose sight of the relation between subjectivity and corporeality. The ego remains for him simply an "Archimedean point,"[9] and was not comprehended as a field. He further misconstrues the pure ego as a substance, and this led him astray into a two-substance theory and into a misunderstanding of the thing-presentation. Descartes remains imprisoned in his objectivism. The ego remains "a piece of the world" (3). Locke, on Husserl's reading, will continue to remain on the same ground and explore the human understanding, the human consciousness, in order to discover the norms for knowledge and human action.

LOCKE, BERKELEY, AND HUME

Husserl proceeds to retrace a path usually traversed in textbooks on the history of philosophy, where Locke has been often read as the English Descartes and Hume as the immediate stimulus for Kant's transcendental turn by way of rousing him from his dogmatic slumber. Husserl's evaluation of Locke takes a different turn, however. He recognizes that the pure *ego cogito* discovered by Descartes becomes for Locke the pure mind, given indubitably to every knowing subject, yet a part of the objective world such that it can nevertheless guarantee the knowledge of the rest of the world. The Cartesian radicalism becomes transformed into an epistemological psychologism. Neither the world nor the objective sciences are to be questioned. The task is to study accurately the tool for such knowledge, namely, the human understanding. The Cartesian ego is taken in a naturalistic and objective manner, as the human mind as it is given to itself in inner self-experience.

Locke himself does not give a psychology in the full sense, but as a discipline his theory of knowledge is part of a psychology. But he also wants to give a history of the mind, considered entirely from the inner standpoint, the development of the human mind from its most elementary components. While pursuing this objectivistic description of the mind as a part of the pre-given world, Locke forgets that true objectivity can be evidenced only in consciousness, that true Being is the correlate of a teleology that is immanent to the

life of consciousness. He does not ask how an objective science and objective philosophy can be grounded on the basis of an objective science, i.e., psychology. He does not realize that there is circularity involved in this very project.

Husserl proceeds to contrast Locke's naturalistic psychology with Descartes' "theological psychologism." By the latter, Husserl means the Cartesian thesis of innate ideas that were supposed to have been implanted in the mind at the time of birth.[10] In this regard, Husserl considers Locke's position to be superior to Descartes', and as marking a progress over his predecessor. The limitations and problems of Locke's theory have their sense in grounds lying deep in the nature of subjectivity—both the describing and the described subjectivity.[11] Locke did not appreciate the intentionality of consciousness as a result of which consciousness is never to be conceived as a mere *tabula rasa*, even to begin with, but rather as a constitutive process of objectification. His program of returning to the most elementary data of inner experience, which he called "ideas," and from there onward to clarify our word-meanings, and thereby to set at rest, once for all times, the interminable metaphysical controversies, was a laudable thought, but the programmatic path was built upon a naïve naturalization of consciousness, which misled him to conceive of the field of inner experience analogically with outer experience in space.

An example of Locke's confusion at this point is the failure to notice an equivocation of the word "sensation," which means, on the one hand, the Cartesian *cogito-cogitatum* (in inner experience) and, on the other, the things in space that are given in outer experience. The transition from the one to the other involves a change of attitude, but those are understood as outer experience. The one yields thing-experience, the other the thing itself. The thing is not a complex of ideas, not reflectively arrived at. What reflection yields are the *cogitata*, the acts such as perceiving, believing, meaning, etc.

The naturalization of consciousness is responsible for his distorted picture of inner experience and its data, of the identity of the I, and, most important, for the unique relation of consciousness to objects.[12] With regard to the last, Husserl reminds us that this relation is a relatedness not to an extant entity but to an object irrespective of whether this object exists or not, and proceeds to distinguish between the immanent object of the act under consideration and the object in the standard sense of a really existing one. Moreover, this "bearing the object in its own immanence" is not to be misconstrued as a real immanence, as a real "being-contained in." Once one realizes this, then one can see how the identity of an object arises out of "synthesis" of various acts, and how consciousness is unified into a unity and becomes polarized in a twofold manner into an I and an object. Underlying Locke's impoverished naturalized psychology lies the "blindness for intentionality."[13]

Empiricism makes another mistake: intuition is taken to be intuition of an individual, a mistake that continues in Kant.[14] No universal entity can be intuited. But this makes it impossible to develop a theory of Reason and of philosophy as a universal science based upon the givenness of objects of various kinds such that to every object-type there corresponds a type of givenness. Empiricism thus becomes only a seeming empiricism, for it does not comprehend the full scope of experience, it is not able to explain even the possibility of empirical judgments that involve not individuals alone but also universalities. Experience, in the widest sense, is "consciousness of self-givenness" of the "intended" precisely in the manner in which it is intended.[15]

FROM LOCKE TO BERKELEY AND HUME

Husserl regards Berkeley and Hume as the two "genial disciples" of Locke, such that through them Locke has become one of the main sources of the living philosophical present.[16] Reviving the Platonic intention, Descartes was the first to renew the idea of a universal science based on absolute self-justification. Locke became the first to find a pathway from the Cartesian ego to a science of the *cogito* based on intuitionistic grounding of science in the inner experience of conscious life—which, however, ended up in a "*tabula rasa* psychologism" and a consequent skepticism.[17] The skepticism of antiquity was, in its antiphilosophical and antiscientific stance, a negativism. The modern skepticism, from Locke to Hume, does not want to be negativistic, does not even want to be skepticism. It tackles philosophical problems, following a chosen method—leading to the first breakthrough of the method of an intuitionism,[18] which traces all knowledge back to its origin in "evidence," although it is not able to understand consciousness purely as consciousness with its intentional accomplishments. The true intuitionism, which is that of a transcendental phenomenology, is still far from Lockean empiricism, which needs to be subjected to a radical critique setting empiricism against itself and defending it against its own results. Locke's genetic analysis of knowledge into simplest ideas given in inner experience led to an immanent philosophical position that reduces the transcendent outer reality to the content of experience, to sensible appearance. Knowledge of a transcendental reality becomes in principle unthinkable. A naturalistic theory of consciousness, combined with this immanence, could not deliver more.

It is at this point that Berkeley is made to enter the stage as the most radical and genial philosopher of modernity, but modernity, in Husserl's view, has not been able to appropriate the best of Berkeley's insights.[19] Husserl regards Berkeley's critique of Locke's doctrine of material substance and its primary qualities as *bewunderungswürdig*, and, in his view, Berkeley was the first to

advance an "immanent (though naturalistic) theory of the material world."[20] *In fine*, he is the first philosopher to propose a systematic constitution of the real world of physical objects and animals in the knowing subjectivity. However, at the same time, he remains confined to a naturalism of *tabula rasa*, regards a thing as but a complex of sensory data unified by association, reduced causality of nature to habitual expectations, and, in the long run, recognizes only one type of actual causality, that is to say, the causality of the ego.

It is not usual to compare Berkeley's resulting view to Leibniz's monadology, but Husserl seems to detect a close similarity between the empiricist bishop and the mathematician metaphysician. Both subscribe to a sort of monadology. However, Leibniz's monadology is "a metaphysical interpretation of mathematical natural science," a spiritual interpretation of nature, while Berkeley is exclusively theologically inspired, unlike Leibniz, whose system is both theological and scientific. Berkeley's is rather a piece of presuppositionless scientific theory for whose validity the theological interest is irrelevant.

But how is Berkeley's theory grounded? For him, the only reals are the spiritual egos with their acts and contents. My body remains associated with my spiritual life, i.e., my mental acts, my subjective modes of appearances, but they indicate an analogous spiritual substance, another ego. What obtains is an inference *von Analogon auf Analogon*. I and this other ego share the same common world, but to say that is only a *façon de parler*, for in reality I have my own perceptions, the other his, but the possibility of reciprocal understanding between us is established by God. We have here, understandably in Husserl's estimation, the first theory of a new kind of science of consciousness.[21]

It is not surprising now that Husserl would regard Hume as completing all these ideas, as Berkeley's *Vollender.*[22] Hume's great philosophical contribution, on Husserl's view, lies, first, in developing an entirely new kind of psychology as the basic science underlying all other sciences (and so a new kind of psychologism); in the second place, a theory of human nature leading to an anthropologism;[23] and, both together, finally making it possible for Hume to lay down the first project of a pure phenomenology under the goal of an empirical, sensationalistic theory.[24] It is well known that Husserl thought highly of Hume, and, in the beginning, ranked him as a philosopher, especially as an incipient transcendental phenomenologist, higher than Kant.[25]

However, in the *First Philosophy* lectures Husserl singles out several reasons for Hume's shortcomings. In the first place, Hume treats the components of experience—e.g., the "impressions" and "ideas," as he calls them—as mere facts, and as mere facts, *blöße Sachen*, they mean or signify nothing,[26] do not carry within themselves any significance (*Sinn*). Such a real *Sache* bears testimony to, or evidence for, nothing. However, Husserl insists, an impression,

closely studied, is characterized by a two-sidedness, it is itself a self-giving consciousness of what is self-given in it.[27] These two sides are descriptive moments in the structure of every idea. The immediate having of an impression is a having of a consciousness, its being is the being of consciousness, and all such experiences (let us add, à la Kant) are unified, insofar as they are mine in the unity of consciousness,[28] and are accessible to my ego in a special sort of reflection.

In the second place, Hume's objective, inductive method is the method by which sciences come into being, especially his inductive psychology. As we can expect, here Husserl's critique runs along a line which argues that induction is a poor substitute for the method which yields real insight into conceptual generalities and essential lawfulness. Hume does take over from Leibniz and Locke the distinction between pure ideal truths, or truths about idealities, and truths about facts—a distinction which entails that mathematical truths are not inductive generalizations. Hume's distinction between real causal necessities and rational necessities is surely a point of departure for the problem of rationality. But Hume in the long run is not able to accomplish much in this regard. His fictionalism and skepticism overtake him.

LEIBNIZ AND KANT

If the empiricists had the great task of founding a philosophy on the method of returning to the origin of all knowledge in the immanent experiences uncovered by reflective intuition, the rationalists defended the Platonic idea of eternal truths inspired by the ideal of mathematics.

Rationalists did not appreciate that behind the seeming continuation of ancient skepticism and negative antiphilosophical stance of the empiricists there was the ideal of a new kind of philosophy grounded in an immanentism and intuitionism. Viewed in this light, it remained for the rationalist to strive after a higher subjectivism by restructuring the psychological subjectivism of the empiricists and getting rid of their sensualistic fictionalism. In Husserl's estimation, the skeptical negativism of the empiricist is more positive than the positive rational construction of the rationalists. It still remains to be shown how all this is still inspired by the Cartesian grounding of philosophy in the *ego cogito*.

The problem, as Husserl sees it, for philosophers after Descartes was how to interpret reality such that the demands of science, religion and morality can be met, as also the demands of the immanence of knowledge. How to render metaphysics as the general doctrine of being in its absolute actuality responsive to the interpretation of the immanent performances of knowledge.[29]

Descartes' subjective turn renders the naïve metaphysics questionable. Knowledge, in all its theory building, takes place in the immanence of the

subjective life of the ego. All scientific formations need an interpretation as regards their sense and validity, i.e., an epistemological interpretation so that we can be certain about their objective value.[30]

Now, already in the Cartesian school the motive of a reconciliation between causal and theological world views and the construction of an a priori ontology following the ideal of mathematics were in play. In Spinoza, the theological motive is set aside in favor of an axiomatic determination and strict deduction. The occasionalists, as opposed to Spinoza, sought to form metaphysics under the guidance of religious and ethical postulates. Such metaphysics of reconciliation, or *Versöhnungsmetaphysik*, was reconstructive, and anticipates the Kantian or regressive method.

It is against this historical background that Husserl looks at Leibniz. Leibniz is the first philosopher who interprets the results of the natural sciences in accordance with a subjectively oriented metaphysics of representation, a Platonic philosophy of eternal truths, and a conception of plurality of spirits representing each other and thereby constituting a common objective world. Leibniz, in effect, discovers the intentionality of consciousness, and metaphysically interprets it. Husserl's nearness to Leibniz's monadology is well known, and I will not dwell on it any longer on this occasion.

But so also is the nearness to Kant. In *Erste Philosophie I*, as well as in appendixes XV, XVI, XVII, and XVIII, Husserl brings in various points of criticism against Kant's transcendental philosophy which, on a later occasion, we hope to be able to review and evaluate. For the present, let me restrict my exposition to the concluding chapter of *Erste Philosophie I*. Kant's critique of Reason speaks of a transcendental method which, contrasted with Husserl's, is regressive and constructive, by which Kant returns to the conditions of the possibility of valid knowledge and its true objects. What must be the knowing subject like, such that knowledge of a true object, in the form of valid objective judgments, be possible? In a similar way, Kant's metaphysics of reconciliation (between science, religion, and morality) is also reconstructive. Husserl's principal critique at this point is directed against the regressive method, which, no doubt, does possess a certain value for the scientific researcher. But the regressive reconstructive method only yields a provisional degree of probability, and scientific research must proceed to do progressive work in searching from the grounded to the grounded. Only this method of ascending groundedness yields fuller knowledge of the goal it aims at. What Husserl prefers is a method that ascends from bottom up, step by step, bringing each step to evidential verification.

Kant does not, for example, concern himself with the constitution of sensuous phenomena, which he takes up as already constituted entities. Likewise with judgments: he does not give a phenomenology of judgmental

experiences and their modalities[31] (which Husserl works out in great detail in his own transcendental logic). The regressive method takes Kant as having taken for granted the facts of the sciences (of mathematics and physics) and their objects, without even problematizing these facts into "intended facts,"[32] which prevents him from being radical enough. Consequently, the fact of givenness of the world and the sciences is unquestionably accepted instead of being questioned.

Further vitiating his discoveries are: a psychological concept of the a priori (which Husserl even regards as an anthropological concept), a psychological concept of necessity ("we cannot think otherwise"), and a lack of a critique of historical reason (as pointed out by Dilthey). But to such considerations, we will attend on a different occasion.

Part II: A Theory of Phenomenological Reduction

In Part II of *First Philosophy*, Husserl attempts a systematic rather than historical grounding of a first philosophy. But it appears that Husserl was not quite satisfied with the exposition, and the problems that he found in these lectures he tried to resolve, according to Rudolf Boehm, in the *Cartesian Meditations*.[33] But let us directly enter into the lectures, and follow the train of Husserl's thought.

Husserl begins, in the very first chapter of the first section, with the problem of beginning. The historical account of *Erste Philosophie I* brings to light the historical situation in which we find ourselves. Having its origin in Platonic thought, philosophy is to be, by its original institution, a science that absolutely justifies itself. All justification must have its ultimate, or rather last, source in the unity of a knowing subjectivity in its transcendental purity.

This science "from the original source" (*Urquellenwissenschaft*) will be the first philosophy. In order to bring into being such a science, the philosopher will not presuppose anything as pre-given; no domain of objects will be taken to be pre-given for him, and so no naively available evidences, no mode of experience, indeed, nothing outside of himself. In Husserl's pointed formulation, "Nichts, das nicht absolut gerechtfertigt worden ist, soll gelten."[34]

Consequently, the philosopher has to begin in reflective meditation, such that the process of meditation, as in Descartes' case, while being a personal, autobiographical story, still is an impersonal process. Having nothing outside himself, the philosopher will, in reflection, generate from within the entire science to be called the first philosophy, which, for Husserl, is nothing but the most radical transcendental phenomenology.

But how will the philosopher begin? It cannot escape us that Husserl is asking a question that was asked of Hegel's Logic by Kierkegaard. Husserl's answer unequivocally is: "The philosopher will begin with an original decision in his willing, directed toward knowing life in full consciousness of one's personal responsibility."[35] Reflection is originally an act of willing. The thinker decides, resolves[36] to will. This resolute willing entails a radical transformation of one's life-form, lends one's life a new goal to strive after and a new vocation. The vocation consists in giving oneself over to the ideal of the totality of all truths in pure love, an ideal—the highest one—to be approximated in progressive steps. This vocation is what the philosopher is called upon to undertake, i.e., to pursue the highest value comprehending all other cultural values. What, by contrast, the artist pursuing the Idea of beauty lacks is the philosopher's "willing toward the ultimate" (*Wille zum Letzten*), an unending task.[37]

Such a meditation must be, to begin with, a meditation on possible method of justification, grounding and legitimization.[38] The beginning will be guided by the ideal of absolute justification by absolutely certain evidence. For this purpose, Husserl introduces the distinction between natural and transcendental evidence.[39] The former is evidence of positivity, aiming at naïve clarity, which is, in common parlance, called "evidence." The latter is clarity with regard to transcendental origin. The latter will be "absolutely evident." The principle that we, as beginning philosophers, have to follow is this:

We should not accept anything as finally known, or as having its own being in any modality of being, unless it is given to us, as such, i.e., is itself before our eyes. In this sense, we will be guided by the idea of a limit of evidence, functioning in all knowledge, such that knowledge is never mere opinion but involves a "seeing certainty" and, finally, "an absolute self-giving." It may be that this final self-givenness is a mere "Idea" to which we progressively approximate. It may be that in this process of approximation, every evidence is infected with a certain relativity, Husserl concedes,[40] and that this process does not entail an infinite regress but sets aside such questions so as not to bother the beginning philosopher.

Nevertheless, he insists that every adequate evidence has the characteristic of not permitting negation or doubt, i.e., the impossibility of not-being, and, in this sense, of apodicticity. Every apodictic evidence is, in this sense, adequate. This is a thesis that Husserl affirms at this point[41] but, as we will note, retracts in the *Cartesian Meditations*. At this point, he even takes the two words "adequacy" and "apodicticity" as equivalent, although our use of either of them is determined by what we lay special value on.

There is, however, the specter of an infinite regress. An evidence that is taken to have the needed adequacy should be determined as really adequate

in a second-level evidence, a reflective evidence. This latter again needs to be itself adequate. This process can go on ad infinitum. What is Husserl's response to this ever-present possibility of, and need for, an infinite series of reflections? This is what he says: "That such an infinite series of justifications would be possible, need not cause us anxiety. We only need to think about this problem ever more on any given occasion. Perhaps it would turn out that such self-givenness which absolutely justifies itself is an 'Idea' to which we continue to approximate."

Two possible beginnings are now considered by Husserl. One may begin with the naturally first evidence of "I am." Alternatively, one may begin with the seemingly incontrovertible evidence of "the world is."[42] Both the evidences lead to the same point, i.e., transcendental subjectivity. The two would eventually merge into each other. Let us begin with the world, this world. Any particular thing in the world, or the experience of any particular thing, is or may be rendered doubtful, but this world as a whole, or its experience, would appear to be absolutely indubitable and so perfectly justified. Nothing is more certain than this world as the "standing" experience of it. Its existence is never rendered questionable. Its own existence, also the existence of the experiencing subject, is included in this world's existence. "I am," in that case, would turn out to be nothing but an accidental, and not at all privileged, particularization of the world's being.[43]

But one can also, on good grounds, maintain the "I am" as the true principle of all principles, and as the first proposition in all true philosophy. One may go on to demonstrate that this world's existence does not in fact have that apodicticity which we ascribed to it. We may then set the existence of the totality of the world suspended within brackets.

CRITIQUE OF MUNDANE EXPERIENCE: THE FIRST PATH TO TRANSCENDENTAL REDUCTION

Husserl now proceeds to develop a radical critique of the presumed apodicticity of the world, correlatively of the experience of the world. Strangely enough, he calls this critique "apodictic critique"—meaning nothing more than critique of the presumed apodicticity of our world-experience.

First of all, as we have already learnt from him in several other contexts, perception of a spatial thing necessarily possesses an unavoidable inadequacy. And this inadequacy is due not to any external reason but rather to the content of the determinations that we ascribe to the thing as though they are all experienced as self-given. However, this content contains determinations which are co-intended and which go beyond what is itself given. Thus every spatial thing contains an admixture of determinations that are self-given and

determinations that are simply co-meant (*mitgemeint*) but not self-given. This makes the perception necessarily inadequate. There remains always the possibility of its being otherwise, even of its non-being. Nothing in the perceived is purely and adequately perceived. Even when in the course of experience the thing as perceived is being confirmed, there is at every moment the possibility of its not being confirmed. Experience is justified by experience, but only presumptively corroborated.

Even when we consider the total perception of the entire world, which we always perceive as the same world, we do so only anticipatorily along with the open possibilities of being otherwise, even of eventual non-being. Husserl's argument proceeds as follows: When there is a deception, an illusion, it is corrected and soon replaced by a changed perception that restores the perception to its consistency, and then continues to be corroborated by the future course of experience. In the stream of experience of my waking life, disharmonies are thus sublated in favor of harmony so that one and the same world is experienced as being the same. All the while, nevertheless, the world is self-given only anticipatorily. At any point, correction is possible, the harmony disturbed and again reestablished. The world continues to be there as a relative truth.[44]

But from this process, one may say, there arises the Idea of a finally and actually true world, thereby confirming Herbart's proposition "so much seeming appearance [*Schein*], so much pointing to Being" (quoted by Husserl).[45] One may even posit a series of graded, lower and higher, relative truths as approximations to the final truth, or the world as finally true as an Idea. This Idea, an Ideal, one may contend, is implied in the very ongoing world-experience. But Husserl asks, Is this harmonious world-structure apodictically necessary? Is not the open possibility still there, a continuing and standing possibility that this unitary structure, which is but an empirical presumption, is totally dissolved in a *Gewühl* of appearances? What at most remains is a memory of a past, consistent experience and of a world believed in. But the past world-belief would be thereby completely uprooted and laid bare as a fiction. The possibility, therefore, is always there that howsoever the world is experienced as a well-justified belief, it may in the long run not be at all. An apodictic knowledge must wholly exclude the possibility of non-being of what is known. That is not the case here.

In a *Beilage* to the main text, dating from 1924, Husserl asks, Is the world actual? Is it apodictically true? An apodictic truth, he points out, is perfectly repeatable in identical validity. What is once apodictically evident can be recollected not only as having been made so evident but also as having the same evidence now, and forever. But world-experience, with its admixture with

co-intentions, *Mitmeinungen*, always can be modalized. One thus apodictically sees that mundane experience is not apodictic.[46]

Husserl goes on to speak of "relative evidence,"[47] where there is self-giving with empty horizons, and what is given in the horizon is not explicit but implicit. Whenever I have an experience, I have evidence, but evidence with presumption, with unfulfilled horizon.

Apodictic experience of the world must have to be an absolute knowledge, and so infinite knowledge. How can we finite beings have absolute knowledge?[48] A priori the world is experienceable only as a finite being; an infinity is a priori only "presumably," its being is only as an Idea, with the style of finitely consistent experience, contained in an open "and so on" and *immer-weiter.*

The world in which we live[49] is the world of praxis, of values, of caring, the world of relative truths and errors. Science introduces the idea of absolute truth into this world, but this absolute truth is a product of method. The method consists in knowledge-processes that bring into being scientific truths. This scientific accomplishment is built upon a hidden tradition of life. This tradition must first be clarified.

We begin to discover that like all facts, the fact (*Faktum*) of the world is incurably contingent, so is accordingly the judgment "the world is." Let us look at this contingency still closer. We have looked at individual perceptions (of individual things) and the total perception of the world as a whole. Now let us look at the universal structure of the world experience. This structure may be described thus: every perception of a thing is anticipatory, i.e., penetrated through and through by anticipation of future consistency to be brought about by future correction if needed.

This is the continuing expectation of corroboration in future. At the same time, there is the consciousness of the possibility of failure of corroboration of what is anticipated. So the world is experienced not alone as having existence at this moment but as being from the past, into a future that is coming. Thus there is a double meaning of "being" and of "truth." This never to be eliminated possibility of correction reduces the world, as experienced, to a mere appearance of a world that exists in itself—not, to be sure, in a mystical-metaphysical sense, but in the sense of an ideal toward which the process of experiential correction approximates but never can reach.

This entire structure renders the true being of the world nothing but a correlate of a continuing harmonious structure, never to be interrupted, of the course of my perceptual experience. But at the same time, the necessity of this universal structure of mundane experience is only that of a mere contingent fact; it could turn out to be otherwise. It is true that the continuing style of

mundane experience gives rise to the anticipatory belief that it would continue in future to be so. We do indeed believe that it would. This belief is of a piece with the universal structure described above. At the same time, this belief is still an empirical belief. The possibility remains that the perceived world is a mere seeming appearance (*Schein*) and not appearance of an Idea hidden under it. In that case, it would be a transcendental *Schein*.

Husserl proceeds to distinguish between transcendental *Schein* and empirical *Schein*. *Schein*, in the ordinary sense, is the latter, which is taken to be founded upon a hidden reality whose appearance the *Schein* is. That the world that is being experienced, in truth, is nothing renders it a transcendental *Schein*. In case of a transcendental *Schein*, it would be wholly meaningless to posit, and look for, a hidden, underlying reality.

It is of course easy to misunderstand Husserl's thesis here. He is not saying that the world we experience perhaps does not exist; it is quite possible that it does not. Nor does he mean that the world will most probably come to an end. What he is saying is rather this: the existence of the world is quite certain, it has a certainty which lies in the nature of our experience of the world, world experience, in its meaning content, is a belief which does not leave room for the slightest doubt as regards the real possibility of its being otherwise. There is no evidence for the position that the world is nothing. On the other hand, all evidence speaks for its being. Nevertheless, what concerns Husserl is that this perfect empirical security and absence of any doubt leaves open the possibility that the world is nothing, that such a possibility can be seen with apodicticity, even if there is no evidence for its actuality.

The proposition that the world is nothing, i.e., a transcendental appearance, is compatible with the empirical certainty about the world's existence.[50] The belief in the existence of the world is not self-contradictory like the proposition "1 is greater than 2," it is not like "a round square." It is evidentially possible.

A new objection is suggested which Husserl proceeds to examine at length.[51] The objection will concede the contingency of the fact that world-experience runs its course harmoniously, and that the correction which restores that harmony only points to the existence of a true world. If, then, there remains the possibility that some one's experience of the world reduces into an *Erscheinungsgewühl,* that only shows that for that person, in the long run, everyone else is "crazy" (*verrückt*). But the craziness (of everyone) is no proof of the non-existence of the world. On the contrary, the possibility of craziness presupposes the existence of a world. This "objection from madness" provides us with an occasion to improve upon our formulation of the Husserlian thesis.

The chain of thinking runs as follows:

1. The above critique of world-experience can be only from the perspective of a solipsistic ego. It can only be expressed in an “I-language” (*Ich-rede*).
2. For, an intersubjective community of thinkers (and speakers, in the “We-language,” *Wir-rede*) requires that in my experience of the world things are given, among them things called bodies, and that these latter express the mental lives of others.
3. If the spatiotemporal world of things is reduced to nothing, then I cannot experience other humans, and my critique cannot presuppose the actuality, or even the real possibility, of other humans. For me, other humans and their experiences must be experienceable with my perceptions. My critique of experience of other humans can therefore take place only within the framework of my critique of my own world-experience.
4. The solipsistic critique would transform the stream of my own world-experience into a universal stream in which everything that could be given is given.
5. Of all these perceptual objects, one body (*Leib*) is privileged for me, this is my lived body, in which is expressed my mental life. It is not there for me a mere thing, it is privileged as against all objects of experience. Its movements are, on the one hand, physical and, on the other, observed from inside, subjective. The movement of my hand best illustrates this two-sidedness. It functions as the *Urleib* from which all other animal and human bodies derive their experienceability. In this sense, I function as the *Ur-mensch* from whose experience of other humans derives its sense and perceptual possibility.
6. The other’s body is originarily perceived in my spatiotemporal surrounding world, as originarily mine. The other’s mental life, however, as contrasted with my mental life, is not originarily perceived but co-intended and appresented. Perception of the other’s body is perception through “original interpretation”[52] grounded in the inseparable reference back to my own *Urleib* in whom there is the original “incorporation of the subjective in thingly appearances.” This thing-like “looking” and original interpretive looking-as is a unique original form of experience that is also called “perception,” an interpretative looking-as that is called, less accurately, “empathy.”

In accordance with (1)–(6), Husserl now returns to his theme of the totality of my mundane experience. It follows that all mundane experience that I can have of humans presupposes the experience of spatiotemporal things. In that case, if my critique leads to the conclusion that the latter experience (as a

harmonious system maintained through error, corrections, and reestablishment of that harmony) has the real possibility of turning into a chaotic "system" of appearances providing no ground of positing of any enduring thing, and so of any other animals and humans, then my critique cannot be carried out under the assumption of the existence of other humans. In case my consistent harmonious stream of experience turns into a "meaningless Gewühl of appearances," then as the subject of this *Gewühl* I cannot posit other humans. I cannot, without self-contradiction, affirm the real possibility of there being for me other humans. Like the world of things, other humans too would be reduced to mere fictions, to transcendental *Schein*.

My critique of mundane experience can therefore be only a solipsistic critique. I cannot therefore entertain an objection against my criticism, which presupposes the reality of other humans for me. The world as I have been, and am now experiencing as a harmonious system, need not continue to be so, and, in spite of all its certainty, might not have been there. In spite of my experiencing the world, it might not at all be. The non-existence of the world remains a constant possibility. Everything that belongs to the world will be subject to that total and universal collapse (*Umsturz*).

This chain of "meditations," as he calls it, is supposed to rule out the objection about "my madness," but Husserl ends the chapter without telling us how. But I think it is clear that if my critique rules out the possibility of, and so cannot presuppose, that there are other humans perceived by me, then I, in my critique, cannot entertain the objection of "my madness," which presupposes intersubjectivity and a community of humans constituted in it.

OPENING UP OF A FIELD OF TRANSCENDENTAL EXPERIENCE

Now that the totality of the world is reduced to nothingness, what remains? Let us recall that "the world" in this critique contains (only) all mundane beings, all objective beings. Throughout this entire meditation, did not we presuppose the being of the subject of experiences? I have not subjected my experiencing subjectivity itself to that critique. It may be that in all my talk about "my experience," "my mental life," "my self-experience," there lies a certain equivocation.

When I speak of a "human-I" or of myself as a human to be an "ensouled body," a psychophysical reality, I am an object of my own mundane experience. In that case, should I not distinguish this object from the I-subject, the subject of my mundane experience? The human-I is a worldly object belonging to the spatiotemporal system of things, causally connected with various things in the world, incarnated in this, my body, not separate from the subjectively

experienced I. The two are identified, the subject and the psychophysical reality. It is in reflection that I experience the subject-I, as separable from the human-I, but again the reflection is of this human that I am.

However, I am compelled to admit a distinction between my human existence given in my mundane self-experience, and my transcendental being given originally in my transcendental self-experience. If the world is reduced to nothingness, that negates my empirical mind, but not my transcendental ego.

But how is this possible? If every reflection is my reflection, i.e., reflection of this human I, how can reflection reveal the transworldly transcendental ego? If I always apperceive myself as human, how to make clear the possibility of an ego freed from this apperception? Is it not the case that the apperception "human" will reappear at every higher level of reflection? Husserl replies to such questions, in exasperation, thus:

"What sort of disconnected, unclear, talk is this!" ("Was ist das für eine trennende, etwas unklare Rede!") Apperception is the positing of such and such apperceived sense. When, however, in the reflection of the first level I inhibit the world existentially, and so also my physical body, then the apperception "human-I" is also inhibited.[53]

A TRANSCENDENTAL CRITIQUE OF THE FIELD OF TRANSCENDENTAL EXPERIENCE

Let us recapitulate what has been accomplished. As beginning philosopher, I can, in principle, start only with what is known apodictically. Mundane experience, the proposition "the world is," is found to be not-apodictic. The "I exist," when "I" is taken in the sense of the human-I, is also therewith criticized and set aside as not-apodictic, for the human that I am, the I-object also belongs to the world. But at the same time, a radical turn of the theoretical interest[54], reveals the I as the subject of mundane experience; the I that therefore can never become an object, is not affected by the above criticism, and is revealed as being apodictically valid. This transcendental ego and its life were hidden until now.

What leads to the discovery of my transcendental ego and its life is a method that frees us from the constraints of empirical motivation.[55] Without such a method, my reflection would remain purely psychological, and so mundane. Only when for me there is nothing any longer there with actuality can I apprehend myself as a transcendental subject, as the irreality presupposed by all reality.

The Cartesian *ego cogito* had marked the emergence of the transcendental subject in its first, raw, ineffective, and confused form. It is the phenomenological reduction that leads to its discovery in a pure form. It brings to clarity

the hidden depth contents of the First Cartesian Meditation. This method must now be kept separate from the question of apodictic validity of transcendental self-knowledge. Husserl therefore proceeds to distinguish between transcendental reduction and what he calls apodictic reduction.[56] The first makes the second possible. It is only after the first that a field of transcendental self-experience is laid bare, which is then to become the field for apodictic criticism.

The transcendental reduction makes it possible for me to have a look, for the first time, at my transcendental life of world-experience freed from my mundaneity, from my body and my being a human. This life, which is mine, is transcendental. In this attitude, my empirical self-experience also belongs to my transcendental life, only freed from any objective validity claim, that is to say, under the "bracketing of its validity" as merely subjective fact, as a "pulse of my ego's life."[57]

Although Husserl introduces here the idea of an apodictic criticism of my transcendental life, he still has not carried out this criticism, and passes on to the Part III of *Erste Philosophie*, which is entitled "Toward a Phenomenology of Phenomenological Reduction and the Opening Up of a Second Path to Transcendental Reduction." We turn to this part before raising a question about the so-called apodictic reduction.

Part III: The Opening Up of a Second Path

THE TEMPORALITY OF THE TRANSCENDENTAL STREAM OF SUBJECTIVE LIFE

Corresponding to mundane (intentional) acts in the natural attitude, one can speak of transcendental acts, acts not only of perceiving but also of desiring, loving, hating, etc. The empirical, objective acts, freed from all objectivistic apperception, are transcendental. It is important to keep in mind that there are not two acts of desiring the same, one empirical and the other transcendental. When the reduction is effected and the objectivistic apperception is inhibited, the same act of desiring is discovered in my subjective, phenomenological reflection to be transcendental.

We discover what the act is, in itself, in my transcendental life, when it is freed from natural objectivistic interpretation.

Now, my transcendental life is not restricted to the present alone. The reduction lays bare my transcendental life also as it was in the past and as it will be in the future. Like experience in general, transcendental experience also is to begin with perception, but also contains memory and expectation. Let us see how.

After reduction, my desire becomes my transcendental desire in the reflective form "I have a desire now." The same happens to my act of remembering, which becomes "I am remembering now as my present transcendental experience." But in my "I am remembering now" is intentionally contoured: "I have perceived," "I have wanted," or "I have done."

Thus, in my transcendental life, after reduction, I am having not only a present act but also whatever is intentionally contained in it as to what I did in the past. The same, within limits, holds good of expectation of the future: the expectation now also reveals, as co-contained in it, the expected content as well as a horizon of endless transcendental future. Thus an act such as a memory and an expectation, after reduction, reveals a double transcendentality: the transcendental act now, and the transcendental horizon of past and future. This generates a unique transcendental time-form of my transcendental life.

EGO-SPLITTING AND THE IDENTITY OF THE I

We now see that "bracketing," "suspending," or "setting out of play" the mundane objectivity does not imply that the latter objectivity completely ceases to be. No, it rather continues to be, in perception, the perceived-as-such. My act of perceiving that house is transformed into a transcendental self-experience "I am perceiving that house," and the latter, intentional act has its own intentional component, "that-house-as-perceived."

My original perceiving is altered as a result of the reduction. It is my "I perceive," it is a part of my transcendental subjectivity as it is in itself, no matter whether the world exists or not. In order to achieve complete clarity about this process, let us begin with natural reflection. Let us begin with the perception of a house. While I live in this perceiving, I am completely absorbed in it. I am in a certain kind of "being lost to oneself" (*Selbstverlorenheit*),[58] which is quite different from the "being lost to oneself" in sleep. I am awake, I am an actual I in as much as I am engaged in performing an act (in this case, of perceiving). But I am lost to myself in perceiving. I am not directed toward my act, I am fully absorbed in the act directed toward the object I perceive.

Now, this precisely is what I apprehend in a perception of a higher level, in which I reflectively turn my glance at myself. In this reflective act, I raise myself above the original act. A new I, the I of reflection, emerges, which makes the ego previously lost to oneself and its unperceived perceiving of the house into its content. The original naïve act is now over. I apprehend this in "retention." which attaches to the original act as it becomes past. In a reflecting-grasping-of-what-is-just-over, I take hold of the originally self-forgetful I in the naïve performances of the act of perceiving.

Thus I have an ego-splitting into the pre-reflective I and the reflective I, corresponding to the two acts[59] The reflecting I is also forgetful, unaware of its own achievement of being witness of the original experience, of which we know only in a reflection of the second level. This second- level reflection brings to light the reflecting I of the first level and its cognitive performance. Thus we have three egos: the second directed toward the first, the third toward the second.

Since the locution of "self-forgetful" I is somewhat misleading, Husserl also uses the locutions "latent" and "patent."[60] In the first perception of the house, the second reflective consciousness "I perceive the house" was latent, and now becomes patent. Likewise the third experience, or rather the second reflection, was latent in the second experience and is now made patent: one can accordingly speak of the reflective ego as latent in the self-forgetful ego.

Now, one may ask, Why is it that when the acts are different and built upon one another the egos are the same, for each act has its own ego pole? Connected with this is the question, Why does Husserl use the locution "ego-splitting"? Husserl's immediate answer is: the identity of all these egos is warranted by the testimony of reflective life. I can always, at any time, perform a higher-level reflection, to see how the reflecting ego is "patent" and was latently there when I did not, but was able to, perform the act, and so on; but also I can, in one insight as it were, intuitively see that all these egos are after all I myself.[61] I see, in other words, that the multiplicity of acts and act poles are, in fact, one and the same entity, which therefore has split itself up into them.

Very soon Husserl proceeds to work out an analogy of this case with the identity of a thing. A thing that is being perceived is, or rather continues to be, perceived as being the same thing through all actualizations of possibilities of infinitely pursuing lines of unfolding, in every direction, its appearances. The actual reflection at any level carries within it implicitly possibilities of infinitely unfolding chain of reflections[62]. He also characterizes the identity in such cases as a synthetic identity.

The following needs also to be emphasized. The reflecting ego is not merely an observer of the original perceptual act of the ego; it not merely is directed toward the original "I perceive that house" but also has the same perceptual belief as the first, unreflective ego, co-performs the same act of believing along with the perceiving. As the reflecting ego, I take that house which I perceived in the first instance to be really existing out there.

This, however, is the normal case. But I may engage in a sort of reflection such that as so reflecting I may not participate in the pre-reflective belief. This I may do out of my freedom, I may set aside, in such reflection this natural

co-believing referred to in the preceding paragraph. This is what happens in the phenomenological reduction.[63]

REFLECTION AND THEORETICAL INTEREST

In this sense, reduction transforms me into a disinterested onlooker. As such, the ego does not take part in the position-takings (*Stellungnahmen*) of the pre-reflective ego. Husserl will now undertake an examination of the concept of interest and of the disinterested onlooker, as well as of the latent and patent ego.[64] This, he tells us in an appendix,[65] may be regarded as a phenomenology of act of phenomenological reduction as applied to particular acts. Everything said here may then be extended to the universal reduction to be discussed.

What Husserl proposes to do is to bracket out all position-takings from individual acts or experiences. When I naively perform an act, I do not have a phenomenological act. I remove all position-takings in my acts, especially in my present acts. This reduces the naïve act to a phenomenological act. Now I reflect on this phenomenologically reduced act, and this reflection is now phenomenological experience. If I succeed in maintaining the bracketing with regard to these acts, then I have reached the level of transcendentality. In this new reflection, there is being posited a transcendental experience, which I have as being now. I need not bracket this out, it is a phenomenological positing.[66]

Instead of perception, let me take the example of an act of memory. I reflect on my experience of remembering. We will find that in every reflective recollection there is contained a certain splitting of the ego: the reflecting ego and the pre-reflective ego. If the recollection be expressed in language in the sentence, "I remember the concert, I have heard it before," then the first I stands for the present, reflective, wakeful ego, the second for the pre-reflective, past ego that was there. To the past experience belongs a past belief. In the normal case of recollection, one can say, "I believe it now, exactly as I believed then." If I say "I remember, it was so," there obviously is contained in it that it was indeed so.

But recollecting reflection may depart from this normal case. I may subsequently become doubtful and may even come to reject my earlier belief. My present reflective ego may presentify my past perceiving along with that belief and, indeed, may take up a different position. It may take it as possible, or as probable, or doubt it, or even reject it, which are all modalities of the original judgmental certainty.

In all these acts, I am doing something, I am directed toward Being and the so-being of something, and have a goal in view. As contrasted with this general case, I may, in reflection on my prereflective act, become wholly uninterested in the being of what is believed, in the goal of my conscious striving. In this case, the reflecting ego observes the pre-reflective ego's perception "I perceive

the house" as well as its interest in the object of that perceptual belief, but is wholly uninterested in that object's being and so-being. As reflecting, I do not perform, or co-perform, that act of judgmental belief or any of its modalities (such as "possible," etc.). I have no motivation to be a skeptic with regard to the being of that house. I am in this kind of reflection a "disinterested self-observer." I am interested entirely in the experience of perceiving as it occurred or as it will become. But I still have a theoretical interest. My theoretical interest is now in nothing other than the purely subjective experience and its immanent content, which I am observing and determining more and more. My reflective interest is in my experience, but not in the object of that original interest.

This leads Husserl to formulate a general concept of interest and, connected with it, a concept of "position" (*Stellung*) and of "theme."

Let us extend the primary act from the field of *doxa* to that of feeling well, to acts of loving and hating, hoping and fearing. As reflecting on such acts, I may both simultaneously "sympathize" with myself and yet not be sympathetic. I may eventually reflectively free myself from the sympathy with myself. But what can motivate this freeing myself from sympathizing with my own original belief?

In order to answer this question, Husserl undertakes a deeper inquiry into what happens in mental life, in which various acts from several spheres—intellect, feeling, willing, among them—are intricately interwoven. Of these, there is an act which is especially such that the ego is actively engaged in it. This act may be sometimes intellective, at other times an act of feeling, or it may be an act of willing. Our common reference to one act is thus not very precise. The one principal act may indeed comprehend many part-acts. Our "theme" is that to which we are directed in a special manner. The same is true of our "interest."

Let us distinguish further between part-acts and the principal act. The principal act may be dominant, and the part-acts be in the position of aids. Or one may speak of subsidiary acts and the main act, in which case the acts may be connected but are not unified in one total act. If as a botanist I am struck by the beauty of a plant, that certainly is not my principal action. My overriding attitude is to learn about the structure of the plant. This theoretical act, once it has succeeded in reaching its goal, may be replaced by a dominant aesthetic experience. The same change from one dominant act to another may be from the aesthetic experience of an art work to the theoretical attitude of the art historian.

The relation between the dominant act and the subordinate acts again is another question. The artist, in modeling, is dominated by an act of willing

to actualize his aesthetic and practical intentions, many part-acts, part intentions, may serve this total overriding intention.

An act of interest may now be defined as an act toward whose object the ego is specifically directed, toward which it intends to move as its goal. One must further distinguish between a momentary theme and the habitual theme that remains as a “spiritual possession” or an enduring interest. When the dominant interest is in being or non-being, it is a cognitive interest, the theme is knowledge, it is theoretical. The ruling interest is to determine an entity with regard to its structure, properties, and relations—in a word, with regard to its truth. This overriding act serves as an enduring theme of a scientific life, but also, by extension, the life of a scientific community.

This overriding interest may be alternatively a valuation interest, leading to a value-perception of a valuational object.

In all cases, after I am wholly engaged in an act or a complex of acts, I may reflect on my act experiences or on what has been accomplished in them. I can reflect on my scientific theoretical experience or my valuational, aesthetic experience. Once this reflection sets in, I can distinguish between my reflective ego and the pre-reflective ego as actively engaged in the interests of my original, primary acts. In reflection, I may not be merely looking at my primary experiences or my original actively engaged ego. The reflective act need not itself be an intellectual act. If I am in love, I may reflectively be pleased that I am in love, or I may reflectively blame myself for it. A certain class of such reflective looking backward, in which the ego takes up a feeling-dominated position in relation to itself, is called “conscience.” This may develop into a judgment about one’s values. Thus the reflective ego may be in agreement, or may disagree, with the ego reflected upon. As a result, I can confirm my earlier evaluation, or evaluate my earlier feelings differently, and so on and so forth. The interests of the two may indeed be different.

The interests of the reflecting ego and those of the pre-reflective ego may be different in many ways. They may be of different kinds: one may be an interest in feeling, the other an interest in understanding. As reflecting ego, performing a theoretical act of reflection upon a prior act of feeling or of willing, I may withhold co-performing of any of those acts and may be interested only in those acts as experiences. My interest may be purely in the subjective being of those acts. I am not then interested whether the object of the pre-reflective act is valid or not. The reflective ego does not propose to pass any judgment in these matters.

Through such reflections, I grasp my theoretical theme, my pure subjective life in the sense that it is what it is, even if all intended objectivities were reduced to nothing. In this way I can perform a phenomenological *epoché*

with regard to each act that I naively performed, in a limited and not yet transcendental sense! I take up the attitude of a theoretically interested onlooker of the phenomenological pure act experience, as a result of the method of *epoché*.

It is important that one not misconstrue the "bracketing" to mean that the Being, the value, or the purpose of the original act is simply left out so that the phenomenological onlooker no longer has them before his reflection. The phenomenological onlooker has all of them, though in a modified sense. The "bracketed" does not totally vanish from view. As Husserl puts it, "I am not, as if through a self-hypnosis, object-blind."[67] I am not a naïve perceiver, the naively seen is now seen as so "bracketed."

Now consider the act in which a picture is seen as "a portrait of" (*Abbild*), as happens in aesthetic considerations. What may interest us is simply this representation-of-an-other in a picture. If the picture is a photograph, a person is pictured as actual. In other pictures, what is pictured may be a phantasy. In a picture consciousness, this relationship is there for me by virtue of the consciousness. As a phenomenologist, I set aside this reference to an object being portrayed and focus exclusively on the purely subjective experience.

A more complicated situation arises in the case of the acts of phantasizing, along with their phantasy-pictures. In phantasy, nothing is presented, but there is a presentifying representation. In this respect it is like remembering, but whereas in memory there is the belief in being (*Seinsglaube*) of the remembered, in pure phantasizing there is the phantasized with the character of "as if" (*als ob*), but nothing is presented as a picture of something else. If now we subject such an act to the *epoché*, there arises a most remarkable interlocking of, as it were, "boxes."[68] Consider, e.g., my phantasy of a battlefield of centaurs. Reduction yields a pure act-experience in which the intentional objects purely as such are apprehended such that I, as the phenomenologist, do not function at all in it. It is only I as the reflected upon who performs the acts in which such objects are given with their "as if" character. We can further put this "as-if" character within brackets, which leaves us with the character of being, along with its modalities.

In fine, all acts that may be subjected to *epoché* fall into two large classes, corresponding to each other in such detail that one may be regarded as an exact copy of the other. One class consists of pure unmodified acts whose objects are presented with the character of actuality; the other consists of parallel acts in which the same contents are given the character of "as-if" being, as in phantasy. There are, correspondingly, two classes of objects: objects plain and simple, i.e., actualities, and quasi-objects understood as mere fictions. The first group of acts may be called positional acts, the second quasi-positional.

Insofar an act of phantasy presentifies an object whose mode of validity is a modification of simple actuality, and thus is an accomplishment of the naïve phantasy act, this also has to be "bracketed" before we are able to isolate the pure act experience.

Let us, after these remarks, return to the act of phantasizing of a landscape in which centaurs and other fictional creatures are involved in a battle with humans. I myself may either be experienced as being involved in the battle or nevertheless be there, not involved in the phantasy-scene, but as the point of orientation in relation to which such predicates as "right," "left," "above," "below" arise. I am functioning as the pre-*epoché*, perceiving ego. This presence of mine as the "zero point" of orientation is apprehended not by the phantasizing ego, which is, as it were, "lost" in dreaming and unaware of itself. I rather discover this presence of mine in the phenomenological and reflective attitude. The intentional objects, i.e., the humans and the centaurs, are "given" in a kind of "mediated" intentionality of my perceiving, not of my actual perceiving, but of my perceiving, which is necessarily being co-phantasized. The act "I phantasize a centaur scene" is possible only in the mode of "as-if" transformation of the act "I perceive a centaur scene." I am unaware of this role of mine in the original experience of phantasizing, I am still in a mode of self-forgetfulness. The look of the ego within the phantasy is an "as-if" look; the ego's perception has the modifying adjective "as-if."

Now, as I enforce the *epoché* on my phantasizing act and its phantasy-object, suspending questions about their being-status, automatically there occurs a quasi-*epoché* as if the I (which was co-phantasized) reflects on itself. Within the phantasy world I perceive the object as if it were actual. Within the phantasy world, I cannot have any object other than the object of the acts of my co-phantasized ego. It is thus that I arrive at the pure intentional object of my phantasy act.

The complexity of this example of phantasizing and of "bracketing" it in order to reduce it to a pure subjectivity along with its purely intentional objects bears testimony to one important truth, often forgotten, about the true subjective life. One tends to misconstrue the phenomenological subjectivity on the analogy of an objective thing-like entity, as though subjective life is built up out of a collection of elements. In truth, however, a concrete intention is possible only through a complex intentional being-in-one-another, through many incomplete, dependent, accomplishments. The result of enforcing *epoché* arises from the way these different constituting moments of an intentional act respond to the "suspension." This complexity is best illustrated in the case of an act of reproductive phantasy of the kind we discussed above. We are to note, in particular, how the phantasized ego and the phantasized act of seeing

belong to the structure of phantasizing a landscape. We can find the same in the case of remembering a walk I had taken along that path in the woods: the past, as remembered, appears in the consciousness through its "having been perceived," and through the fact that the ego, the I, is there along with it in the reproduced past, as the I that was there having such and such experience. In both these cases—phantasizing and remembering—there are layers of intentionality built upon each other, and affected by the *epoché* in different ways.

Phenomenological reduction requires that the remembered is in my consciousness as having been perceived in my remembered past, such that every such act's intentional content contains a purely subjective content, i.e., the implicit past perception of the past ego and its content. In the case of phantasizing acts, such an ego is implicated in the modality of "as if," as the co-phantasised I. The intentional implications become multiplied, when the simple personification and phantasy have the possibilities of being repeated and iterated, as when a recollection takes place within a recollection, and we can remember later on that we had such a recollection within a recollection. Different kinds of acts may also be built into another: for example, memories of expectations, expectations of memories, phantasies of memories, and so on.

Quite analogously, one can exercise *epoché* on the empathetic givenness of the subjective life of an alter ego, as also on my reflection on my own experience, which has already been reduced by an *epoché*, so that an *epoché* of the second level comes into being.

THE TRANSITION FROM THE PSYCHOLOGICAL REDUCTION OF PARTICULAR ACTS TO THE UNIVERSAL *EPOCHÉ* AND REDUCTION

Up to now, *epoché* has been discussed with regard to particular acts. From the very beginning, it was exercised within the natural attitude. I have been, as phenomenologist, still a psychologist. Husserl therefore calls this *epoché* psychological reduction. As particular acts are "reduced," the rest of the world continues in its objectivity, still being naively posited such that I am not yet in possession of the pure subjectivity. I may go on extending the *epoché* from one act to another, but the world of objects still retains its validity. Therefore the phenomenological reduction cannot accomplish anything more in order to reach the inner mental life in its purity and the intentional implications hidden within it.

How can this method be so transformed that it can lead beyond the individual inner life to the discovery of the transcendental life of universal significance? Merely by extending the scope of the same *epoché* to all my acts as well as to acts of other humans, I leave untouched the natural sense of validity that I take for granted in the natural attitude. I have not by any means given up

my natural belief in the being of the perceived things, values, etc. The change of attitude is only relative to my interests. As contrasted with this relative modification of my original, natural attitude, it is possible to completely uproot my natural attitude from its ground and to render all validities inactive.

In Appendix II[69] and Appendix XXIII,[70] Husserl expresses some dissatisfaction with the way he has completely separated (psychological) reduction of individual acts (of individual subjects) and the transcendental-universal *epoché* that lays bare the pure transcendental subjectivity (as intersubjectivity). In these appendixes, especially in Appendix II, he seems to suggest that the *epoché* applied to individual acts already presupposes the universal, transcendental *epoché*. In other words, as he puts the matter in the body of *Erste Philosophie II*, "The unwrapping of the implications which belong to each one of such (acts), insofar as it, from itself, leads beyond it, just as every object has its objective horizon, every validity has its validity horizon."[71]

A multiplicity of lines of intentional implications lies in every act, in its object and its validity. This suggests, as Husserl insists, that a universal *epoché* is already implicated in the *epoché* of each individual act.

Consider a perceived object. The perceived qua perceived has a background. It is presented through a front side that is visible along with the invisible inner and an invisible back side. The invisible back side is not, because of its invisibility, an object of consciousness. I am conscious of it, "emptily," "unintuitively," but still conscious of it. Every perceptual thing has an inner horizon and an outer, which are largely and necessarily not being intuited. It has also an outer horizon, within which we can distinguish between the field of intuitively grasped objects and a nonintuitive empty region. Likewise with validity. The unitary consciousness of validity consists of many specific partial validities, but all centered in the givenness of the perceived thing, such as that building over there.

Everything being perceived has already built into it a preunderstanding (*Vordeutung*), which determines the possibilities of further experience. Such preunderstood possibilities are not merely phantasized possibilities but are sustained by a positional consciousness of validity. The world is an empty, but unending, horizon of possible experience.

The horizon of consciousness comprehends, besides a surrounding world of the present, the past and the future. As we have already learned, a past of which we are immediately conscious and an immediate future belong to the living, streaming present itself. Beyond this immediate past there lies the remote past, just as beyond the immediate future lies the distant future. Our acts of consciousness, such as remembering, hopes, and anticipations, direct themselves toward these.

I have also to take into account the ideal objectivities, the ideal worlds such as those of numbers, whose validity claims surround my consciousness of habitual possessions.

My life is thus in unceasing intentional relationship to the world of subjective and consistent validities. There is no doubt that the real world plays a definitely privileged role, a fundamental position, inasmuch as I myself, as the subject of my experiences, belong to this real world such that even ideal structures, arising during my active life, continue to be rooted in the real world. In truth, we are, as it were, in a universal unity of endless interconnectedness of life, of my own as well as of the intersubjective and historical life.

Now, Husserl asks us to consider the following: There are various levels of reflection already available within my ego's active life. To begin with, after I have performed an act or have undergone an affection I often reflect upon my experience, as is expressed in a sentence of the sort "I perceive that… ." Next, I may reflectively evaluate or will in connection with that object, as when I say, "That house is beautiful" or "I will in future again come back and look at it." I may, next, reflect on a whole stretch of my life, such as my previous summer, and pass a judgment about how it all went ethically; I may thus reexamine my entire life. Now, this universal reflection on my entire life is connected with a universal *epoché*.[72]

To every stretch of my life there belongs necessarily a positionality, such that for me there is always a being, claiming validity as a being (or an ideal entity, a truth, a value, a deity, and whatnot). My world consists of such entities. To review my life is to take stock of and reexamine the world to which I have given shape through my intentionalities and practical actions and evaluations.

In order to enforce a universal *epoché* on my total life and the total world of my experiences, I must have to remember that this total overview of my life is itself a particular act that I now perform. I can reduce this act (as I have done with other particular acts) and bracket its object, and derive a purely subjective transformation of this act of self-reflection This *epoché* will let there be a total horizon of my subjective experience, but only as implicit in the present. With this reduction, I still have only a pure subjectivity of the present.[73]

But I intend to reach the pure subjectivity of my past and of my future as well. I turn my reflective glance at my life's past, which contains a relation to the world of objects that had been posited as my surrounding world. I posit those as they were in the past. Then I reduce the experience as we have learned to do in the case of acts of recollection. I inhibit belief in this correlate of my looking back at my entire past life along with all its co-positionings. What remains valid is that I lived my life, took it to have been actual and my co-positing to have been valid. I am not any longer interested in their being or non-being but

am certain that I had these objects within my field of consciousness. My past life, thereby, appears as it is in itself, as positing what it did, as a pure life. I do the same with regard to the future anticipatorily posited in my present. As a result, I am able to reduce my entire life to a pure life of subjectivity, all objective existence having been bracketed. Furthermore, I discover that each present of my life intentionally contains my entire life in itself.

As I thus transform my life to the universal life, the mundane universe gets transformed into its correlate, inseparably belonging to that life.

THE PHILOSOPHICAL SIGNIFICANCE OF THE TRANSCENDENTAL-PHENOMENOLOGICAL REDUCTION

The reductions open the path to a genuine transcendental idealism understood as transcendental monadology.

Anything whatsoever that I know, think of, or can speak about is something conscious of in my consciousness, thought-of in my thinking, experienced in my experience. Husserl adds: even if it were revealed to me from above, that revelation would be received in my consciousness.[74] Truth or Being must be given, and must be given within my knowing, or my consciousness.

As I inhibit my naïve sense of validity (of beliefs, etc.) and valid objective beings, I establish myself as the transcendental onlooker for whom there opens up the entire universe of concrete knowing-living subjectivity (within which every entity appears as the intended, as experienced, thought-of, or known.)

The task of eidetic phenomenology is to clarify the style of such cognitive experiences as they are conceivable, i.e., as they are essentially structured. For an object to be evident means to be given in experiences that are consistent and coherent, within which every such object appears as a unity or as an identity amid a multiplicity of living experiences. Whatever object will be finally recognized as true being must conform to this style of experience, that is to say, it must be represented as an ideal pole that is constituted on the basis of motivations from within my transcendental life.

The other ego can enforce transcendental reduction precisely as I do, discover himself as absolute subjectivity, and experience me, as alter ego, as I experience him in my life. In Husserl's words: "Sogut ich für mich selbst bin, und nicht bloss intentionales Vorkommnis in Erkenntnisleben des Anderen, so natürlich umgekehrt" ("As good as I am for myself, and not merely an intentional occurrence in the epistemic life of another, so also naturally the reverse").[75]

Transcendental idealism, resulting from the enforcement of the universal *epoché*, does not therefore lead to solipsism. To the contrary, the reduction lays bare two universal structures of subjective life, built, as it were, one upon the other.

In the first place, my life (or the life of each ego), considered as a transcendental stream of experiences, is constituted as the original "innermost" self-consciousness. Within this unity are constituted special forms of life, as well as specific unities of objectivities, and eventually the world of things in and through outer perception.

Grounded in my self-experience there is, in the second place, the experience of other lived bodies, and thereby my experience of other egos. Thus, a second transcendental life comes to originary givenness, not within the circle of my original perceptual possibilities, not as an intentional correlate of my own life, but as a subjectivitiy wholly in and for itself and appearing to itself, having being as a fully transcendental process of life, under the classical characterization *ego cogito*.

Thus the suspicion of a solipsism is founded only on a misunderstanding of transcendental reduction and transcendental idealism. All true objectivity for me is also true of every one. The only absolute Being is subjectivity, the total universe of transcendental subjects. Thus we are led to a transcendental monadology, as visualized by Leibniz.

The thought of a radical overcoming of solipsism is discussed in a text from 1923, included in *Beilage* XXXI of *Erste Philosophie II*. There he emphasizes that the other subject is not a perspectival unity, it is not presented through appearances (unlike a transcendent thing). A solipsism which holds that I alone am, is non-sensical.[76] "I" presupposes a non-ego, the other's body and a world of things. In the naturalistic sense, I am a person. A transcendental interpretation of empathy allows me a justified transition to the other subjectivity, which is also transcendental. But the transcendental attitude presupposes a naturalistic, of which it is a modification. But the transcendental is self-justifying, so that for its justification the natural attitude is not presupposed.[77]

In the concluding paragraphs of *Beilage* XXXII,[78] Husserl introduces us to the theme of "history" (which will again surface in the *Krisis* texts). Only a phenomenological idealism, we are told, yields an absolutely communicative subjectivity (like humanity) as autonomous, having absolute self-structuring and the power to structure the world. But each ego also has its own history, and is the subject of its history. Likewise, every communicative community has its own history, both passive and active. Husserl concludes with the sentence: "History is the great fact of absolute Being, and the ultimate questions, [which are] ultimately metaphysical and teleological, are one with the questions regarding the absolute meaning of history." This sentence is not further explained, and it seems we are left in the vicinity of Hegel.

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The Lectures between 1925 and 1928: Toward a Phenomenological Psychology

In the years after the *Erste Philosophie* lectures and preceding the *Cartesian Meditations* of 1929, Husserl devoted several of his lectures to the theme of a phenomenological psychology,[1] first in the summer semester of 1925, then in the winter semester of 1926–27, and again in the summer of 1928. In addition, in 1927 he was working on his article for the *Encyclopedia Britannica* with the cooperation of Heidegger, and in April 1928 he wrote the Amsterdam Lectures—in all of which the idea of a phenomenological, intentional psychology remained at the center of his attention. It is interesting that at the end of his career he returned to the problem of the relation between phenomenology and psychology—a theme that occupied him in the *Logical Investigations*.

Dilthey, as the Starting Point

The 1925 lectures begin with a discussion of Dilthey's critique of modern psychology, which has not been able to keep pace with the methodical advancement of the natural sciences. It is only in the nineteenth century that psychologists such as Miller, Weber, Fechner, Helmholtz, Hering, and above all Wundt tried to change this situation by bringing into being a psychology that was closely connected with the natural sciences, especially with physiology, and developing an experimental psychology. These researchers gave rise to a

confidence that at least a scientific psychology was in the offing, thought to be like exact physics and making possible a "psycho-technic."

As against this scientific, experimental psychology, Dilthey and phenomenology raise fundamental skeptical objections—objections that are directed against its methodological commitments, as well as against the claim that the psychological facts being presented are in fact empirical facts. Objections are raised to the effect that the new psychology is blind to the original and peculiar mode of being of mental life. It completely misses the intentional nature of mental life as well as the subjective constitution of social spirit. The explanatory value of the new psychology is, as a consequence, thoroughly impaired.

Dilthey, in 1894, launched the first attack against this explanatory claim of scientific psychology in his essay "Ideas Toward a Descriptive and Analytic Psychology."[2] He showed how the new psychology, because of its deep prejudice in favor of the natural sciences, was unable to understand the concrete mental life with its typical formations and motivation structures. In contrast to the reigning "constructive" and "explanatory" psychology, Dilthey proposes the need for a "descriptive" and "analytical" psychology. Scientific psychology wants to subject the appearances of mental life to a causal-explanatory structure, mediated by a finite number of uniquely determinate elements. The procedure is, as in physics, hypothetical and constructive, transcending infinite experiences. This procedure is entirely unsuitable for mental life.

Psychology has to relate to the mental life as experienced in direct intuition. Inner experience does not present facts that are outside each other, rather it presents facts that are internally connected in the unity of a mental life. We have to get hold of this unity of mental life, for which the appropriate method is that of understanding, or *Verstehen*. The mental interconnectedness is an interconnection that has developed through effective history and is characterized by an immanent teleology. There is a unitary directedness toward values. It was, according to Husserl, the great contribution of Dilthey to have drawn attention to this unity of mental life, and the need for a psychology to be founded on understanding this inner unity.

However, despite this great contribution, Dilthey's work did not exert the influence it should have had upon his contemporary psychologists. This is largely due to a lack of clarity on Dilthey's own part regarding the nature of psychology as a science of mental life. Husserl's principal criticism of Dilthey on this matter runs as follows.

With his overriding interest in works of art as spiritual works and in historical formations, Dilthey looked for an "explanatory" theory of "individuals." An individual work of art or an individual cultural formation is "explained" when we can enter into the unity of mental life of the artist, or of the spiritual

life of a historical age. Thus Dilthey's theory was adapted to the explanatory work—based on "understanding," or *Verstehen*—concerning "individual" spiritual products. But psychology as a science has to come up with explanations based on laws concerning mental life. What Husserl needs to be able to establish is a *scientific psychology based on inner experience*. Dilthey did not quite recognize this question.

Psychology must be a science in the strict sense, it must be able to establish "lawful" interconnectedness within the unity of mental life. Dilthey recognized the "necessity" of purely necessary laws of mental life. Consequently, in Husserl's words, he had no way of responding to Herman Ebbinghaus's critique of Dilthey's position.

Let us compare Dilthey with Brentano in this regard. Brentano also had proposed a descriptive and analytic psychology that would disregard the causal interconnection between mental phenomena. Dilthey was aware of this task but, over and above it, wanted his psychology to be the foundation of the spiritual sciences. Dilthey's attention shifted from the mental lives of individuals to the historical life, which goes beyond individual experiences. The novelty of Dilthey's approach lay precisely here.[3] Psychology had been traditionally concerned with individual experiences, and lacked an awareness of the being of *persons* and the nature of their historical, super-individual experiences. When Dilthey focused on the latter, and thereby gained a new perspective on psychology. Dilthey speaks of the interconnected spiritual life, he has in mind the intersubjective unity of historical life. But he does not ask how an individual can get out of the confines of his individual mental life and enter into intersubjective unity, or how my life can be motivated by the other's life.

The Accomplishment of the Logical Investigations

In the *Logical Investigations* Husserl tried to grasp the structure of experiences of thinking in acts of reflection—experiences of which the thinker, to begin with, knows nothing, but which are brought to intuition and fixed in descriptive concepts. In trying to do this, as is well known, Husserl waged a relentless critique of psychologism with regard to logic, and consequently against all reduction of ideal logical objectivities and truths to real entities. Ideal objects have their own being, and cannot be regarded as being generated by appropriate subjective acts of thinking. As a consequence, one begins to realize that there is a most peculiar *correlation* between ideal, logical objectivities and the subjective acts of thinking. With this, one comes to see the peculiar theme of the logical investigations—indeed, of the whole of phenomenology.

This is why the *Logical Investigations* were at first regarded as descriptive psychology of the experiences of thinking.

Further reflection on the accomplishments and methods pursued in the *Logical Investigations* would bring to light the full sense of the phenomenological method. In the first place, the concern with subjective experiences had to be kept completely free from naturalistic psychology as well as from hypothetical constructions. One had to describe what was being grasped in pure intuition. The concern was with the experiences of judging, for example, in order to determine what can be ascertained quite intuitively as belonging to it. In this way, a psychology founded on "inner experience" was coming into being.

Gradually, one began to realize that the domain of reflective experience, indeed of the inner itself, is many-layered, consisting of many levels of reflection and consequently of depth dimension. Inner experience was not a simple reflection but rather a process ever leading to, and laying bare, new levels of concrete experiences, extending over the entire range of thinking, feeling, evaluating as well as perceptual experience of the pre-given world. In all his research, the real, decisive pathfinder was Brentano, who introduced the one general point of view for all psychological description, namely, *intentionality.* With this concept, it was for the first time possible to determine the fundamental feature of all mental life.

In my perception of that yonder house, a-house-over-there is presented, no matter whether the perception turns out later to be illusory or not, and quite independent of any causal question regarding how the perceptual experience came into being. A relatedness to its object descriptively belongs to the structure of the experience, independent of the question of whether the object really exists or not.

Dilthey was led quite independently, principally by his own overwhelming interest in the spiritual-historical sciences, to a descriptive-methodological concept of psychology—but not fully aware of the role of intentionality.

Husserl's own position, in the *Logical Investigations*, situated between the two great thinkers—Brentano and Dilthey—needs to be precisely determined. He admittedly started with Brentano's intentionality thesis, but Brentano later questioned whether he was following his teachings. On the other hand, Husserl originally had no relationship to Dilthey's ideas, though Dilthey recognized the importance of the *Logical Investigations* for his own thinking. There is no doubt, however, that in Husserl's view, Dilthey's philosophy contained "a genial pre-vision and preparatory step of phenomenology."[4]

With these introductory remarks on Dilthey, Husserl proceeds to lay down the major achievements of the *Logical Investigations* so far as the real theory of psychology is concerned.

In the first place, a new theory of consciousness comes to the forefront. Consciousness is not an empty "having" (a content as conscious) but an accomplishment in and through various forms and corresponding synthesis, always directed toward the idea of truth.[5] It is only with such a theory of consciousness that the synthesis brought about by consciousness is quite different from the externally connected natural elements. There is in the life of consciousness an intentional being-in-one-another, a being-motivated, a being-contained-in-one-another—all of which are so different from the way physical entities are connected with one another.

The new psychology is characterized, according to Husserl, by three features. These are apriority, eidetics and intuition. By its a priori character is meant that this psychology aims at essential generalities and necessary truths, without which mental life would be impossible. Psychological facticity presupposes eidetic psychological truths. Intuition is the grasping of such a priori and eidetic truths. One of these essential, intuitively valid features is intentionality. Psychological life is the life of consciousness; it is consciousness of something or other. Every category of objectivity can serve as an index for a methodical lawfulness in possible psychic life. Inquiries about this can be carried out in the transcendental attitude. Beginning with the naturalistic attitude, we need to ascend to the heights of a transcendental philosophy. Properly construed psychology will become a preparatory stage for genuine philosophy.

Phenomenological Psychology, as Distinguished from Both the Spiritual Sciences and the Natural Sciences

As in the case of "logic," in the case of "psychology" Husserl will begin by going back to the original sense of the science, i.e., that original meaning which demarcates the thematic domain of it as a science. We have the natural sciences like physics and sciences of spirit like history, sociology, and anthropology. "Nature" and "spirit," however, are not originally given as independent domains, defined by original meanings. They are constituted rather by theoretical sciences. But behind and before them, there is the pretheoretical experience of the world, on the basis of which scientific judgment or thought constitutes the true reality. The experienced world, prior to all thinking, has nevertheless its own general structures, indeed, its a priori, necessary structure.

Our experience is so structured that experiences of particular objects coalesce into the unity of a world, and that in spite of disharmonies on specific occasions, any disharmony is in the long run removed and harmony established. We can also say that not only are particular objects experienced, the world too

is being experienced as one and the same world. This world is pretheoretical, prior to every theoretical question. But every science has its originary domain, the sum of its originary meanings, here in the world-experience.

Idea of a universal science is grounded in the formal structure of the world of experience, just as concrete sciences have for their theme concrete and individual objects that are being experienced. The abstract, general science of the world is particularized into special sciences that are related to each other in determinate ways. The science of the universal structure of the world is an a priori science, and is made possible by essential insight into the structures that are made thematic by the method of eidetic variation in imagination.

Let us focus on the concept of individual object of experience or rather on the concept of a "thing" or of a real individual. A thing is a real unity whose experienceable inner properties preserve the unity in the midst of their changes and unchangingness, which preserve a fixed causal structure and announce fixed causal properties. In this sense, a stone is a real thing, and the sun (as well as our solar system) is one—each is a system of real causal-unity. A human being is a real thing, so also is an association or a people. One may indeed distinguish between things of higher order and things of lower order. The things of the lowest order are singular things. Singular things form things of a higher order as complexes of things. Things may be divided into several regions: physical, life-less things, living things and mental, psychic beings. Overall, we have a distinction between subjects and those that are not subjects.

Mental life consists of experiences of sensing and perceiving, thinking, feelings of pleasure and pain, desiring, etc. These psychic experiences are immediately apprehended by mental beings. But mental beings also have properties other than the psychic ones. Humans and animals have, besides their mental properties, their corporeality. These realities are indeed two-layered; they are "psychophysical" beings. Their physical being and their mental being are not given to begin with, separately. It is by an abstraction from their totality that we can apprehend each separately.

We should also note that every mundane world-experiencing being who experiences his world as his surrounding world finds his own body as the central member of the surrounding world, also as the specific organ for perceptual representation. One's own body functions as the originary lived body, and is the presupposition of experiencing the "other's body." But one's own body is experienced also as "animated" by mind, of which one has a direct experience, not as being there along with the body, but rather as "animating" it. In this sense, the unity of body and mind is originarily experienced. Here is the originary source of the sense of "body" and "mind" and of "animation."

Real subjects like animals and humans have a two-layered structure. Of the two layers—body and mind—it is the bodily stratum that has higher autonomy, while the mental can never attain concrete autonomy as a real entity in the world.

With this, Husserl has unraveled some necessary structures in the world as experienced by us. One can pursue these distinctions still further by focusing on each of the layers—bodily and mental—and on the way they are together. Everything bodily, in the world, is interconnected with other bodies, thereby constituting one physical interconnected world. At the same time, everything mental belongs in a special manner to physical bases, and mediately participates in the spatiotemporality of bodily reality.

The two concepts "physical" and "psychic," as distinguished until now, are still not purely free from admixture of empirical elements. Each can be "purified," in one case to the purely physical nature, as thematized by modern natural science, and, in the other case, to the purely mental spirituality: in both cases by excluding the "merely subjective." But we have to note, before we do that, that the "subjective" is used in various senses when talking about the experienced world. We should also note that even inanimate things, when we regard them exactly as they are experienced, carry with them a mental or spiritual aspect. Thus, books and tables, houses and fields, gardens and tools, etc., are experienced as spiritually significant; each of them contains a spiritual meaning. In such cases, the expressed meaning and the expressive corporeality constitute one concrete experiential unity. We have before us in each case a two-layered bodily-spiritual object. To separate the meaning-expressive body and the meaning itself is an abstractive operation. In the concrete experience of an art object or of a cultural object, we have not two things but a unity. Now such spiritualized objectivities, realities and activities, refer back, for their genesis, to subjectivity. And by being so traced for its genesis to a purposive action, an object acquires a new cultural significance. Even humans themselves, we can say, even as they function as culture-creating, also are cultural objects for each other. Consider, e.g., education: each human is both educated and can educate, through which humans create cultural objects and are themselves cultural objects.

The experienced world, as world of culture, is historically changing; it has a historical aspect, and this itself is the theme of a theoretical interest.

Inasmuch as every cultural object refers back to a personal subjectivity, we return to the mental life. What makes humans into "persons," and so have a personal life, is not the body but the animating mind. When we speak of spiritual significance of an object of mind and the mental, we refer in the long run to a human or to a human community. Although a cultural meaning is

actualized in an individual's personal life, especially in his perceptual experience, it is nevertheless experienceable by other subjects through interpretations which preserve that sense.

Now, different things cannot have identically the same properties and states. But different cultural objects can have identically the same significance, even when the individual bodies are spatiotemporally separate. In this sense, meaning (*Sinn*) is an ideal layer within a corporeal reality, and through such corporeality it acquires a position in the real world. While they are in themselves what they are without any question of subjectivity, cultural objects are subjective, and are so, to be sure, in a specific sense. These objects are not products of personal minds; they are intersubjective, and are experienceable by other subjects.

Now we can, with regard to objects in the experienced world, abstract from their cultural meanings and so from all contributions of us humans to their constitution. Abstracting from all these subject-related predicates, we may exclusively focus on thing realities. Abstracted from their mental predicates, from the living animals, we are left with the pure corporeality as the absolute nonmental animality. The core of the world is nature in the sense of physical nature, freed from everything mental and abstracted from all cultural predicates. We have here the domain of the pure spatiotemporal extension in which every individual reality is located as a *this*. It is in this way that a universal physics is made possible. Natural scientific research is thereby made possible as a theory. But this pure object contains the contrast with the purely subjective. What precisely is the nature of this contrast? Now, the subjective points of view, and their changes—a thing is now to my right, next to my left, all perspectival variations of how a thing looks—do not come under the natural scientific determinations. The turning of one's glance to the subjective modes of givenness of a thing does not contribute to the theoretical concern, and therefore have to be shut out. Thus the purely objective is an "abstractive" concept. To be sure, the thing itself remains subject-related as the pole of identity for an open-endless multiplicity of actual and possible subjects. But the theoretical researcher need not reflect upon these relationships.

The attitude of abstraction yields the pure object in itself, Nature in itself is actually given and experienced. But the character of such things as being-given actually with certainty may undergo modifications, whereby the thing becomes, for example, doubtful and questionable, and eventually may be canceled in "not so." This kind of reasoning will show that the certainty on which the belief in a true world is based is nothing but a presumption. Husserl has already developed this reasoning in *Erste Philosophie*. The presumption belongs to the natural style of universal experience.

Husserl's purpose in attending to the subjective with such care is twofold.[6] In the first place, he aims at bringing out the Idea of the universal scientist into utmost clarity and thereby to show that the method of the natural scientist consists in a process of abstraction. On the other side, he hopes to be able to bring into view the total subjective life in all its experiential formations. Only in this way can he help us to give an originary understanding of what a universal science of subjectivity will amount to in all its different layers.

Within the mental life of humans and animals, we need to distinguish the lower stratum consisting of mental passivity and the higher structure consisting of spiritual acts centered in the ego (such as "I apprehend," "I compare," "I distinguish," "I generalize," and so on). With humans, the higher stratum forms the entire personal life and also extends beyond personal life to social life. The lower mental life of passivity forms the presupposition of personality. The lower stratum belongs to the most direct and original animation of physical corporeality. The lived body has thus two sides: the physical outer and the mental inner. The human's movement is at the same time physical movement in space and (in continuous coincidence) subjective moving. Experience of corporeality as corporeal is already mental, or rather two-sided psychophysical, experience. Animals and humans are objectively cognizable experiential unities in space, and are related to this spatial world through their bodies, which, on their part and considered in and for themselves, are thing-realities.

The psychic stratum enters into the spatial world first through a sort of "annexation," as Husserl puts it.[7] In itself not extensional, it acquires, through physical corporeality, a secondary participation in extensionality and locality. Insofar as this occurs, there must be an interconnected structure of an inductive causality that transcends the merely physical and applies to the psychic as well. What is not itself spatially extended is thereby experienced as belonging to the spatial world and to the physical reality inductively. Likewise, every mental life of other humans is experienced mediately as belonging to other bodies, but the induction in these cases leads not to perceivability but to an inductive inference that does not yet amount to an intellectual act.

Husserl's position at this stage should not be misconstrued as a doctrine of parallelism between the two, body and mind. The body may be nothing other than what belongs to the unity of inductive information or what belongs to universal physical nature only through inductive causality. But the same cannot be said of the mind. The mind is *not* a mere unity of inductive causality. Here, with regard to the mind, we go beyond merely inductive research. The unity of the mental life is of a totally different kind. The mind is a quite unique temporal process, a streaming flow that yet is unified in an unique manner.

Besides this (which Husserl has formulated in detail elsewhere), the mental life is also characterized by habitualities, passive and active abilities, ability to perceive, to feel, to remember, and to perform other intellectual acts. Over and above these, there is an identical ego as the substratum of these abilities, in addition of the character-constituting properties. A new kind of causality appears in the domain of the mental, which may be called specific personal causality. The causality of spiritual motivation is totally different from the inductive causality. Within the domain of the mental, inductive causality plays a secondary role, it functions as secondary to the inner unity.

With these remarks, Husserl believes he is able to set aside the natural scientific prejudice in the domain of psychology. The extension of the idea of natural science to all spatiotemporal reality connected by real causal connections is quite justified. But it is important to bear in mind that the concrete, full world does not have the mere style of a Nature. Husserl is not denying that here there is much that is interconnected with physical nature, much that is to be investigated by merely inductive method. Psychology, which is largely psychophysical somatology, shows this. We find here a closed natural aspect of somatic mind. But that is not the whole story about mental life.

The Subjective in the World as Objective Theme

Naturalistic psychology is psychology that uses the method of the natural sciences to study the subjective mental life. It wants to objectively thematize subjectivity. Its method is adapted to investigating the world of objects from which everything subjective has been removed. But if the world of objects is the world in its totality, then where does the subjective life, already removed, belong? The subjects along with their subjective lives must themselves be treated objectively by bracketing all their subjective modes of givenness. The world as totality of objects is other than the totality of all those that, in the co-experiencing subjects, come to consistent and coherent givenness. In this way, the subject-relatedness, which the objective method abstracts from, tends to return. In Husserl's poignant language, the world-*Kugel* appears to swim in a milieu of subjectivity,[8] such that this world seems to be made possible only in the experiences of subjects that are co-subjects. Yet at the same time everything subjective has to be objectively described and made a theme of objective science within the world as a whole.

But the natural scientist does not worry about the entire situation. The subjective milieu is regarded by him as dispensable as long as he follows a single line, namely, that of the unity of physical-objective experience. The thought that objective Nature is constituted by the coherence of multiple lives

of intersubjective experiences does not concern him. The question, however, remains, How can the subjective become objective through bracketing the subjective?[9]

What Husserl wants to impress us about is that the concepts "objective" and "subjective" are deeply unclear. The natural scientist's belief that the objective word lies before us spread out in space is rather simplistic. The task of phenomenology is to overcome such unclarities radically. We have to get clear about how the subjective, pre-thematically related to the objective, then itself becomes object. We need to understand how the subjective, both objectified and not-objectified, come together and are thematized from the perspective of spatial reality. We need to determine how a new attitude is called for, for which the subjective qua subjective, i.e., as spirit, can be thematized. Such an attitude will yield a science of the spiritual experiences. It requires giving up the natural-scientific attitude.

Reflection on the Experience of Perception

In straightforward, naïve, perception, the thing that I am perceiving is there before me. The natural object is directly perceived as itself having its natural properties and relations, in space and with its own spatial form. In this pre-reflective experience, nothing of the subjective comes to my view. The subjective modes of givenness are not yet there for me. And yet I am perceiving *this* thing, from precisely this side, in this *how* (that is to say, as such and such). Besides, there stands before me not an unchanging identical thing but a manifold that through all its changes sustains an identical thing. But in the straightforward attitude, I know nothing of this manifold. It is first in the reflective attitude that I discover this manifold. But I do not, anywhere in this manifold, see an identical thing for itself; the identical thing is experienced only as presenting itself in the subjective mode of manifold appearances. The same is true of perceiving space, which is given in the changing modes of orientation, such as the "here" and "there," "right" and "left," etc.—again only in reflection.

Every subjective mode of orientation is, on its part, an appearance of the thing, but prior to reflection, I discover that the form of the thing, the thing's spatial shape, is appearing in and through the form and shape of the appearance. Likewise, the form and shape of its color are appearing in the form and shape of the color-appearance. The various appearances of the thing must undergo a synthesis, through which one and the same thing is appearing. I also find in reflection that the data themselves (the changing color-appearances themselves, for example) must have a "hyletic" experiential unity, a closed

sensory field's form (*Feldgestalt*), such as the visual, while among themselves the visual, the tactual, and the auditory do not have any such purely sensuous unity. I can, in reflection, proceed to take into account the apprehension-character of my experience, whereby I become aware of the various perspectival appearances whose manifold is now experienced as distinguishable from the identical, spatial object. The objective shape now is distinguished from the perspectival presentations of profile-shapes (*Abschattungsgestalten*). These profiles are not themselves forms and shapes in space, they have an extension to be sure, but the perspectival appearances' extension is *not* an extension in a second space such as the picture-space. Nevertheless we have a parallel structure: for every objective shape a perspectival form, for the objective color a color-perspective, and so on.

The thing that we perceive in the straightforward attitude has its perceived field that comprehends the particular things, with their spatial shapes, surrounding the perceived thing. Likewise, the perspectives we become conscious of in the reflective attitude have their perceptual field. In this way, two totally different data get distinguished: the objective data and the subjective data. In themselves, the subjective data (or the hyletic data) are not perspectives, they become perspectives through what Husserl has called acts of apprehension (*Auffassung*).[10] These latter data can be for themselves directly apprehended, without regarding them as perspectives of something objective and spatial.

The visual field-form that remains constant through change of hyletic data is two-dimensional, but the space of perceived objects is three-dimensional. To space belongs the possibility of movement, but to ascribe movement to the sensory field is nonsensical. A visual datum and a tactual datum have unity only through the fact that both function as profiles of the sense object. But the two fields, the visual and the tactual, do not form one sensory field.[11]

The object that is perceived, is presented as enduring. This duration, or enduring character, is presented in perception, or rather in continuing perceptual experience, the reflective directions of continuous streaming of the, already familiar, modes of givenness. We have here, as in connection with space, the distinction between objective temporality and the temporality of the stream—which raises the question of how the subjective streaming constitutes the objective duration.

We are now in a position to give a definite, but still provisional, meaning to the talk of "immanent" and "transcendent." We can say that the inner perception (of the subjective data) is perception of the immanent, while the outer perception is of transcendents. But this way of fixing the two concepts is hardly satisfactory. The irreal intentional object as such, the perceived qua perceived,

is apprehended as transcendent. This objective meaning is transcendent. This transcendence is different from the transcendence of the object that is being perceived *simpliciter*.[12] We have then a special sense of "transcendence": any object whatsoever, even the purely subjective, is transcendent inasmuch as it is object of a possible manifold of consciousness.[13] The object "transcends" the real contents of the stream of experience, what is "immanent" to it are only such real moments.

How is it that perception apprehends its object, that table for example, along with its bodily existence, and yet transcends it and gets hold of what is beyond? Although apprehended as an entity having its own bodily existence, the object is not apprehended as something closed and complete. From the very beginning, and always, it is intended as having its objective meaning with an open meaning-horizon. A transcendent perceptual object is unthinkable without this co-intended meaning-horizon. *A meaning can conceal within it an infinity of meanings.* A transcendent object is characterized by the fact that it is perceivable only in an incompletely actualized objective meaning. In this sense, the givenness of a transcendent object is an Idea. Connected with this is the thesis that an apodictic givenness of a transcendent object is impossible.

Disclosure of the Immanent through Phenomenological Reduction

Whereas a transcendent object is being perceived, there must be a whole nexus of immanent and purely subjective factors which make that possible. To disclose the latter, we need to exercise phenomenological reduction. As phenomenologists, our interest lies in disconnecting this entire domain of purely subjective immanence. One's understanding of phenomenology depends upon one's understanding of the method[14] by which the domain of subjectivity is discovered.

As we have already learned, and will continue to talk about, the reduction involves a radical alteration of interest. In the natural attitude that precedes phenomenology, our interest is in the perceived object, we believe in the object, strive after more precise determination of it, move from object to object, exploring its outer and inner horizon, etc, etc. But in the phenomenological attitude, we radically alter this interest. We are not exclusively interested in the subjective, the immanent, and in everything that is either its "real" or its "intentional" component. Whereas the natural attitude opens up the path of objective knowledge leading to objective science and objective praxis, the other, phenomenological attitude opens up the path to an altogether new science, the science of pure subjectivity. Husserl has outlined only the beginnings of

such an inquiry, and these beginning accounts have centered around attending to perceptual experience.

But perception is an act of the perceiving ego, or it may be a passive having of the experience. In no case is perception simply having of appearances in an empty consciousness. We *see* with our eyes, *touch* with our tactile organs, and thereby have the visual and tactual appearances of an object. In perception, then, our body, the lived body (*Leib*), is functioning as the unity of the various organs of perception. This lived body is simultaneously a thing and a function. As functioning, its intentionalities make perception possible. Phenomenology will explore how the kinesthetic system of hand movements, movements of the head, of motion, intentionally constitute themselves and work out a total unitary system. With this we would be concerned with the kinesthetic process of the subjective "I move." Each bodily organ has two sides: an objective movement in space and a kinesthetic subjective movement. We need an intentional clarification of the uniqueness of the lived body with its externality in space and its subjective inwardness, a thing in space as well as an inner lived corporeality. Each organ of the body is a thing, but also a habitual system of subjective functions.

Extending the subjective by direct investigation into the experience of the lived body leads to bringing to light a new kind of objective causality, experienced as belonging to the objective world. The lived body is a practical organ of the ego for voluntary action, while the egoic aspect remains in the background. But, in our present context, we should note that the reduction continues to play its role here, too. The physiologist studies the body, as a thing of nature. With the reduction, the theme is our experience of the lived body, which itself is thematized as what is therein experienced. The lived body becomes the "perceptual meaning" of such experience.[15] In this continuing perception of the body, the body comes to coherent self-givenness, and nowhere in this process does the natural thing called "body" come into play.

In all this subjectively oriented investigation into experience of the body, the dimensions of normality and abnormality play an important role. The flow of kinesthesis we have talked about is either uninhibited or inhibited. Inhibitions constitute the sense of anomalousness. The entire perceptual world thereby undergoes a remarkable change, which occurs in illness. Those experiences—as the visual appearances of the world undergo change as my eyes decline—show that what we regard as the (normal) world is really a *Welt-sinn*, which is the correlate of the natural functioning of the body.

The phenomenology of functioning corporeality, intermingled with the phenomenology of physical thingness, will constitute a phenomenology of

nature, i.e., an investigation of subjectivity in its basic component—all based upon the appropriate change of interest brought about by phenomenological reduction.

Some Other Themes of the Science of Pure Subjectivity: Temporality and the Ego

The study of the immanent structure of every concrete perception leads us to the phenomenology of temporality. Every perception is a concrete unity of a continuously streaming process, built up synthetically. As we reflect on a phase of our experience, that phase is already over, being replaced by a new phase of living experience. But we still have the consciousness of continuously perceiving an object (such as hearing a melody). How is this possible? A clarification of this process (the now-phase becoming ever more and more past, for example) brings to light the nature of this streaming life, the nature of temporal orientations and temporal perspectives, of temporal appearances of the same temporal object, and the continuous process in which these appearances are being synthesized. Traditional psychology had no inkling of this problem, which eventually extends into the study of retention, memory, recollection on the one hand, and expectation, satisfaction, and/or frustration (of expectation) on the other.

Such investigations lead us to another central theme, namely, the ego as the pole of activities and habitualities. It is the ego who performs the acts and has the objects through their appearances. Not itself an experience, the ego is the subject of all experiences and his object as the pole of unity of his intentionalities. Yet this pure ego is not a dead pole of identity, it is the ego of affections and actions. It is preoccupied with its intentional object, experiences attraction toward it and experiences feelings for it, and is motivated to act. To that extent, the ego is awake. The ego can also be "sleeping," but has the potentiality for waking up. The ego not only performs acts—by which a new domain of objects is constituted—but also becomes a pole of habitualities, whereby it acquires a history.

The ego has no "material" (*sachliche*) properties, its so-being (S*o-sein*) exclusively consists in being subject of convictions it has instituted.[16] All the convictions of an ego are not originally instituted by it but are rather acquired in relation to others from whom it derives its convictions. Its positions-taken are of two kinds: some are decisions arrived at from purely rational motivations, others are arrived at from "blind" motives, having an indirect rationality, not grounded in pure seeing but belonging to a sphere of associative extension on the basis of analogy with the early "seen" rational truths. The decisions

of the latter kind are not authored by me; rather, I imitate and follow other authorities, but at the same time exercising my rationality.

Every change in conviction is a change of the ego. As an ego, I strive after grounding all my convictions in rational seeing—this is to pursue an ideal of self-clarification and self-groundedness. The same is true of the concepts of personality, character, and individuality.

This brings us to the concept of the unity of subject as a monad, or concrete, pure subjectivity. "Monad" is not a metaphysical concept but rather means the unity of subjective life, to be analyzed, in direct intuition and within phenomenological reduction. This analytic investigation includes both static and genetic analysis. The former lays bare all the fairly self-complete structures along with their immanent real (*reell*) and ideal components. The latter will lay bare the passive and active genesis through which a monad develops, through which the monadic ego acquires its personal unity and becomes the subject of its surrounding world and subject of its history.

Phenomenological reduction goes beyond the pure subjectivity of the investigator's own *solus ipse*, extending beyond him to other egos—from which arises the phenomenology of intersubjectivity—and including the totality of monads given in empathy.

Phenomenological psychology, as sketched in these lectures and forums, holds Husserl, is the foundation of the natural inquiry into the mind, as also of the sciences concerned with the personal. There are various disciplines called "psychology," which are closely connected together—all of them grounded in what Husserl calls pure psychology, i.e., pure phenomenology.

There are, to begin with, two kinds of psychology: one which is natural-scientific, and one which is spiritual-scientific (*geisteswissenschaftlich*). The two sciences have different thematic interests: one is directed toward the mental as a layer of physical nature, the other is directed toward the spiritual realm, the realm of persons, individual and social. When the interest is directed thematically toward mere nature, it investigates extensive realities in themselves and truths that are free from connection with persons and communities. All reference to the merely subjective is excluded by virtue of the thematization. As contrasted with this, if we consider the thematization of spirituality, of the personal qua personal, I totally exclude nature qua nature from consideration. However, spatial extensive things are there only as belonging to the personal world. The forms *Umwelt* and Nature are tied to the two thematizations.

Underlying the two, naturalistic psychology and spiritual psychology, is phenomenological psychology, which, according to Husserl, is none other than

transcendental phenomenology. It is a psychology in a new sense, perhaps in the "highest sense."

The natural point of view and the personalistic point of view mutually implicate each other. The natural attitude, considered from the spiritual sciences, is something personal; the inquirer into nature is a person who is interested not in the personal but in nature. Personalistically considered, world is the nature of the natural scientist, and so for all persons interested in nature. From the perspective of the spiritual sciences, nature is a personal theme, the objective correlate of the natural scientists. History is a universal personalistic science.

Are the two worlds, nature and spiritual world, consistent with each other? The world of experience is one. I am the experiencer, we, as experiencing, live in the unity of personal life, belonging to one concrete life. However, who is the subject of the phenomenological attitude? The phenomenological attitude presupposes phenomenological reduction. The natural attitude is not thematically interested in nature, nor is the spiritual attitude thematically interested in person. The natural scientist does not affect a reduction with regard to spirit, although he does not include spirit within his theme. But thematic exclusion does not mean "putting its validity under suspension." Likewise, considered from the other side, things are things of nature, persons are persons "in" nature. Things belong to one world of experience. *Epoché* reduces all this to their phenomenality, and assigns to them positions, not in the world, but within subjectivity for which the experienced world holds good. This is not personal subjectivity but subjectivity that comprehends the personal subjectivity as well as intersubjectivity.

We now turn to the two things—an essay and a draft of a lecture that Husserl wrote during 1927–28.

The Encyclopedia Britannica *Article (*1927*) and the Amsterdam Lectures (*1928*)*

It seems that Husserl's article for the *Encyclopedia* Britannica went through several drafts. In all of them, the question regarding the relation between a psychological phenomenology and transcendental phenomenology was taken up. The same distinction was again taken up the next year, in 1928, in the Amsterdam Lectures. Both these are included in Husserliana volume IX as supplementary texts. Let me begin with the first draft of the encyclopedia article. Let me note at the beginning that these lectures and the resurgence of the relation between phenomenology and psychology has to be read in the context of the 1900 refutation of psychologism. Husserl's opposition then, as now, is to logical psychologism, not to psychology. He more

than ever comes to realize the nearness of phenomenology to a certain kind of psychology.

The First Draft

"PURE PSYCHOLOGY"

When the unreflective experience of the world in which we live as *Weltkinder*[17] is inhibited in order to turn our glance at the manifold "subjective modes" in which things of the world appear, and we begin to realize how in the synthesis of this manifold the unity of the things is being constituted; the task of pursuing this constitution emerges as the task that Husserl has been taking upon himself. There emerges the possibility of a new, self-complete discipline, which may be regarded as the "pure" psychology.

What has traditionally been the theme of psychology? Psychology as it has developed is regarded by Husserl as a branch of concrete anthropology-cum-zoology, inasmuch as animal reality is two-layered. At the bottom layer, it is physical *res extensa* and belongs to physical nature. But the animal is also a "subject" of its "psychic life" of an experiencing, feeling, thinking, striving life. Both these strata are so intimately intertwined that there arises a psychophysical experience. It is from the pure and specifically psychic experience that all psychological concepts take their origin. Like all natural concepts, concepts of natural science arise from pure natural experience. It is only when pure psychological concepts are possible that we can have psychophysical knowledge. Hence the possibility and necessity of a "pure psychology," which takes us back to the origin of purely psychological concepts from purely psychological experience.

Pure psychological experience has, according to Husserl, three strata: *self-experience, intersubjective experience,* and *experience of society as such*. Each of these has its appropriate modifications into recollections, phantasies, etc.

Self-experience, in its purity, takes us back to the *ego cogito*, the egological consciousness, and to consciousness as such. In its purity, the psychological is none other than the egological consciousness.[18] But the pure phenomenological reflection upon the pure psychical, and an intuition of it, is a matter of utmost difficulty, and requires the exercise of the method of phenomenological reduction and consequent inhibiting of all objective position-taking with regard to the ontological status of the object of consciousness.

Just as every empirical science of nature presupposes an a priori pure geometry, mechanics and chronology, so do the empirical sciences of spiritual life presuppose an a priori pure psychology, which, for analogous reasons, cannot be a science of facts[19] but can only be an a priori eidetic science of the psychological as such to the exclusion of all psychological facticity.[20]

TRANSCENDENTAL PHENOMENOLOGY AND PSYCHOLOGICAL PHENOMENOLOGY

Phenomenology arose and developed, not as pure psychology, but as a program of reforming philosophy and grounding it as a rigorous science. Transcendental phenomenology and psychological phenomenology are fundamentally different and must be kept sharply apart, in spite of the fact that one can be transferred into the other by a change of attitude, and consequently by a change of "signature," which also changes the meaning. Every proposition of psychological phenomenology reappears in transcendental phenomenology. But if in one case the proposition is about the purely mental life of a being within the world, in the other case it is about transcendental subjectivity from which the world derives its sense and its validity. Thus if *P* stands for some proposition as it appears within pure psychology and *P** for the same proposition as it appears in transcendental phenomenology, and if *T* stands for "transformability from one to the other system," then we can say:

$P\ T\ P^*$

The transformation is made possible through a special kind of "reduction" that lays bare the hidden domain of absolute subjectivity.[21]

The Second Draft[22]

Husserl begins with the transition from the Aristotelian conception of metaphysics[23] as the science of beings qua beings to the Kantian transcendental problematic in terms of "consciousness." This turn of the glance upon consciousness, when radicalized, becomes phenomenology. Even a pure psychology cannot provide an ultimate foundation for philosophy, inasmuch as it itself is a positive science. Transcendental phenomenology therefore goes beyond the domain of the purely natural to the field of pure subjectivity. In this, it finds the Being of all that is experienced as an entity. *Transcendental* subjectivity is that in which all *transcendence*, in the widest sense, is constituted.[24]

But what is this pure psychology? All experiences, by an appropriate turn of glance, may be made objects of reflection. The experiences then are called "phenomena." With the change of reflective glance upon phenomena there is made possible the task of systematically investigating the manifold experiences, their forms and different layers. These experiences are the purely psychic phenomena, and thus arises the science of pure psychology.

The objects of pure psychology are, to begin with, characterized by intentional directedness toward something. They are accessible as much in individual ego's self-experience, as also intersubjective experience of other

mental lives. The individual ego's self-experience reveals the ways his experiences are structured and built upon each other, whereby *an* object comes to be given in and through them. Particular experiences enter into possible syntheses in order to be able to present one and the same thing. To recover such structures in their eidetic nature, one needs to make use of the method of phenomenological reduction, which takes the forms of egological and intersubjective reductions. As a result, we begin to see that, e.g., intentional relation of perceiving is not a relation directed toward emptiness ("nicht eine frei schwebende und ins Leere gerichtete Relation"), and that as *intention* it has an essential correlative *intentum*.[25]

In this way pure psychology is able to lay bare what belongs to a perception in general, or to a willing in general in its full intentional structure. Abstracting from all psychological facticity, pure psychology will uncover eidetic structures of such experiences. In this sense, pure psychology will be a *descriptive* science, based on the method of direct eidetic intuition. Intersubjective reduction will uncover, in the same way, how the other ego in his corporeality is experienced by me.

It is here that we begin to appreciate the sense in which Brentano's discovery of intentionality was responsible for the emergence of the new science of psychological phenomenology. And yet we also see how Brentano was not able to free his own thinking from the naturalistic framework within which he worked, and so failed to foresee the transcendental possibilities of his momentous discovery.[26]

However, the pure psychical phenomena continue to have, despite their purity, the being-sense (*Seinssinn*) of mundane, real facticities, even when they are taken in the eidetic sense of possible facticities. In that case, even pure psychology remains on the ground of positivity,[27] and the inquiring phenomenologist remains an investigator of the world, or of a world in general, so that our entire investigation remains "transcendentally naïve." Phenomenological reduction is used by the psychologist as a tool to return to the world; this reduction then is transcendentally impure (*unechte*) and inauthentic.[28] How, then, is this reduction to be distinguished from pure and genuine transcendental reduction?

Husserl's answer at this point to the above question is difficult. As I put under brackets the entire world in all its totality (*das Weltall*), I also inhibit along with it every positive question, every positive judgment, I inhibit the universal natural experience as the already-valid basis of possible judgments. On the one hand, I have to avoid the transcendental circle, the presuppositions that lie outside the questioning and yet are comprehended in the universality of the question. On the other hand, I have to apply the reduction to the validity-ground presup-

posed by that very question, which is none other than the pure subjectivity as the source of all meanings and validity. As transcendental phenomenologist, I do not have my ego as a mind, i.e., as an entity in the world, but rather am that transcendental pure ego within which this mind with its transcendent meaning is constituted.[29] All psychological research into my "mind" is carried on in the attitude of positivity, which is carried ahead at every step with an "apperception" of the "World.'[30] The apperception of the world remains constantly there throughout the psychological attitude. Transcendental reduction, *at one stroke* as it were, *inhibits this transcendental naivety.* If I do this, I am not any longer a human ego, even though I do not lose any part of the content of my pure psychological ego. What I bracket is only this positing-as-valid of "I, this human" and "my mind in the world," although *the positings as experiences remain.* Every distinct pure mental experience is transformed into a transcendental experience having the same content but freed from its mental significance. The mental ego becomes a transcendental ego, thereby rendering evident "the wonderful parallelism between the psychological and the transcendental."[31] The same holds good of intersubjective experience.

Marvin Farber, in a letter to Husserl dated March 26, 1937, asks him to clarify what he means by "presupposition" in the *Encyclopedia Britannica* article. "Do you mean to use the term 'presupposition' in a sense different from that involved by the *Voraussetzungslösigkeit* of the *Logische Untersuchungen* and the Logos essay?" Husserl's reply, dated June 18, 1937, runs as follows: "The concept of presupposition has received a new meaning in the radicalism of transcendental phenomenology." "The World," Husserl continues, as the ground of all conventional philosophies, is "a constantly presupposed validity in them as well as in everyday life." It is this presupposition which is subjected to an *epoché*. The *Logos* article, he adds, should be read with some caution, because phenomenological reduction has not been employed there.[32]

From this possibility of transforming a psychological phenomenological judgment into a transcendental one in the strictest sense, Husserl proceeds to draw the following lesson regarding the "power of psychologism." Every psychological insight can be, with regard to its content, reformulated as a transcendental one, through a genuine and pure transcendental reduction.

Since we humans live exclusively in *the attitude of positivity*, the transcendental reduction brings about a sort of transformation of "form of life" (*Lebensform*).[33]

The psychologist, furthermore, can continue to read, for his own purpose, transcendental phenomenology as if it were a "psychology."

It is important to add a note on the term "positivity." We need to ask what Husserl means when he writes that humans ordinarily live in the attitude of

positivity. Clearly, what he means is "life in the midst of, in search of, as well as under the guidance of some fact or other." Our natural world, including the world of science, is a world of facts. The world itself is construed as the totality of facts. An immediate contrast of the attitude of positivity is the attitude of "valuation," but values continue to color what are facts. Every attempt to transcend facts ends up by positing another layer of facts. This will go on until a radical reduction is brought into play, which reveals that facts are "constituted" by meanings together with a validity-sense, both of which have their origin within "pure subjectivity."[34]

The Fourth Draft[35]

Husserl now begins with the idea of a "philosophical phenomenology," whose purpose was to reform and ground sciences, including philosophy, through a methodological reform. Along with it, there came into being an a priori, pure "phenomenological psychology" as providing the strict conceptual formulation for scientific psychology. This pure psychology can now be raised to the level of a philosophical phenomenology. Psychological phenomenology remains closer to natural way of thinking, and so is suited to serve as a stepping stone to an understanding of philosophical phenomenology.

Besides rehearsing what has already been said regarding the "pure psychic phenomena," Husserl gives us some new, perhaps helpful, formulations of the method of phenomenological reduction. As the reduction proceeds, we move from

(1) the natural experience along with the unities posited in it to (2) the manifold of modes of consciousness (or appearances, *Erscheinungen*) along with unities that belong to the "pure psychic phenomena," thereby having their noetic-noematic structures.

(2) alone yields genuinely inner experience, but the progress toward "purifying" it can be continued ad infinitum.

The purified inner experience carries within it an *ego pole* but also the ego as the carrier of habitualities.[36] Consequently, the "reduced" intersubjective experience, taken in its purity as well as concreteness, becomes a pure intersubjective life of consciousness, a society of "pure" persons.

The static eidetic description that the preceding formulations suggest needs to be supplemented by a dynamic, genetic account, whose first step would be a basic *genesis of passivity.* It is here that Husserl hopes to be able to recover the true phenomenological value of the theory of association that Hume had discovered, thereby showing how within one ego a real spatial world of things

is constituted in its habitual validity. At the end of this rather sketchy hint, Husserl mentions, as a higher stage of genesis, a genetic phenomenology of reason.

After these remarks on the method of reduction, we are led to revisit the idea of psychologism, the need for overcoming it in order to reach the true idea of a transcendental philosophy. We also get to know Locke as the real founder of transcendental philosophy, while at the same time remaining in the grip of psychologism. This situation is due to the essential equivocation of the concept of subjectivity, which leaves room open for a two-layered interpretation of the thesis of the origin of the world in subjectivity—once in terms of psychological subjectivity, and again in terms of transcendental subjectivity; hence, a parallelism between a phenomenological psychology and a genuinely transcendental phenomenology. The parallelism must not be construed as identity. There is an explicit statement to this effect: "Die Subjektivität und das Bewußtsein—hier stehen wir vor der paradoxen Zweideutigkeit—, auf das die transzendentale Frage rekurriert, kann also wirklich nicht diejenige Subjektivität und das Bewußtsein sein, von dem die Psychologie handelt."[37]

The draft concludes with a section entitled "transcendental phenomenology and philosophy as universal science in absolute foundation." Transcendental phenomenology is here claimed to fulfill the Leibnizian ideal of a universal ontology based on a formulation that is *no longer dogmatic*. It becomes the a priori science of all conceivable beings, including the being of transcendental subjectivity itself, which is constituted "in itself and for itself" as transcendental.[38] Every a priori discipline can also be shown to be founded in the constitutive function of subjectivity, so that in the last resort the a priori disciplines receive their foundation within phenomenology, so that they are freed from all so-called "paradoxes" and "crises of foundations."[39]

This last claim is not any further elaborated in the text, but there is a *Beilage*, no. XXX, included in Husserliana volume IX in which he adds a little more substance. The mathematical disciplines are not yet methodologically completely intelligible and therefore have not been provided with complete justification for each of their steps. The absence of a completely satisfactory justification also affects the nature of the empirical sciences. Husserl's claim is that this unsatisfactory situation can be remedied by providing the a priori sciences with a phenomenological grounding. Only in this method of transcendental phenomenology is "evidence" genuinely brought into being rather than being only a matter of feeling. In this sense of a universal ontology, transcendental phenomenology is the "first philosophy," while the "second philosophy" is the science of the universe of facts, or the transcendental intersubjectivity that exhibits the synthetic constitution of such facts.[40]

The draft concludes with the claim that all philosophical oppositions are "resolved" within transcendental phenomenology. The oppositions Husserl mentions are "philosophical standpoints" such as rationalism and empiricism, relativism and absolutism, subjectivism and objectivism, ontologism and transcendentalism, psychologism and antipsychologism, positivism and metaphysics, teleological and causal worldviews. Everywhere, the motives are correct, but there are partial views and impermissible absolutizations. The way Husserl proposes to resolve these conflicts may briefly be stated as follows.

Subjectivism can be overcome only by a most universal and consistent subjectivism, i.e., by a transcendental subjectivism, which is at the same time an objectivism that recognizes the validity of every consistent experience with its claim to objectivity. Likewise, relativism can be overcome by the most universal relativism, which is that of transcendental phenomenology, for which every objectivity is relative to the constituting subjectivity. And yet this transcendental subjectivity alone has absolute being as having being-for-itself. Empiricism, which recognizes only a very restricted sense of experience, needs to be made more expansive by recognizing a much wider concept of experience as the originary intuition in which objects of a certain type are given. The dogmatic restricted rationalism is likewise overcome by a much wider sense of reason, which comes to light in the structure of transcendental subjectivity. Likewise with positions such as naturalism (i.e., sensualism) and the teleological worldview. Each of these contains a modicum of truth, but when raised to an unrestricted point of view leads to transcendental phenomenology.

Heidegger's Collaboration

The texts for the *Encyclopedia Britannica* article provide one of the few materials providing a good record of Heidegger's collaboration with Husserl. This is in sharp contrast with the time lectures that Heidegger edited but does not seem to have worked through in a sustained manner.

The spirit of this collaboration is best captured in the letter Heidegger wrote to Husserl on October 22, 1927.[41] A few sentences from it are worth citing.

> Dear Fatherly Friend:
>
> I thank you and your respected wife most heartily for the Freiburg days that have gone by. I actually had the feeling that I was accepted as a son.
>
> The problems were for the first time obvious during the actual work. That is why the comfortableness of mere conversation during vacation does not bring out anything. This time everything stood under the pressure of an urgent and important task. And for the first time during the past days I began to see

> to what extent your emphasis on pure psychology provides the ground for clarifying the question of transcendental subjectivity and its relation to the purely mental, indeed, to present it in full determinateness. The disadvantage clearly is that I do not know the concrete investigations of the past few years. The objections therefore appear easily to be formalistic.
>
> In the following pages, I try one more time to focus on the essential points. That also presents an occasion to indicate the fundamental tendency of "Being and Time" within the transcendental problematic. […]
>
> Your
> Martin Heidegger

There are three enclosures to the letter. In the first one, Heidegger presents the difficulties concerning the subject matter. The two men—Husserl and Heidegger—agree that the entity that Husserl calls "world" cannot be clarified in its transcendental constitution by going back to any other entity of the same kind. But from this nothing follows regarding what the place of the transcendental is; it does not follow that this place is not at all a being. Hence arises the problem of what the mode of being is of the entity in which "world" constitutes itself. This, Heidegger states, is the central problem of *Sein und Zeit*. It consists in showing that the mode of being of human *Dasein* is totally different from the mode of being of all other beings, and it is the human *Dasein* which hides within it the possibility of transcendental constitution. *Dasein* is not a "worldly real fact." The human is never merely present at hand, it exists. It is the constitution of existence that makes possible transcendental constitution of everything positive.

The idea of "pure psychic" has its origin not in the ontology of humans, i.e., not in view of a psychology, but rather in the epistemological reflections since Descartes.

The constituting, Heidegger goes on to emphasize, is not nothing. It is something and is a being—although *not a positive entity.*

The question, which Heidegger continues all his life to press on Husserl, is now stated very clearly: What is the mode of being of the constituting entity?

The second enclosure to the letter concerns some sentences in the text. Husserl at one place speaks of "unintelligibility" of being. What does this "unintelligibility" mean? asks Heidegger. Is any higher standard of intelligibility being used? When is "understanding" achieved, with reference to what?

The next question concerns the distinction between the absolute ego and the pure psychic life. What is the mode of being of this absolute ego? In what sense is it the same as the factual I, and in what sense it is not quite the same?

What is the nature of the positing in which the absolute ego is posited? To what extent there is here no positivity, i.e., positedness?[42]

The third enclosure contains a copy of the state minister's letter to Heidegger appointing him the Ordinarius uProfessor of Philosophy of the University of Freiburg.

The Amsterdam Lectures[43]

The texts of the article for the *Encyclopedia Britannica* were finished during the second half of 1927. The Amsterdam Lectures, according to Husserl's notes in the manuscript, were finished in Göttingen between April 7 and 17, 1928. The contents agree with and take up ideas as well as formulations from both the book *Phänomenologische Psychologie* and the drafts for the *Encyclopedia Britannica* article. So I will not repeat them in detail except when a new point is being made. Otherwise, I will only recount the main topics, which are as follows.

The first part is headed: "The pure phenomenological psychology. The field of experience, its method and its function." Excluding all philosophical interests, and only as psychologists qua positive scientists, Husserl proposes, we may try to understand the idea of a scientific psychology, and from there develop the idea of a phenomenological psychology. This will be done in the first lecture.

Modern psychology is the science of the real events occurring in the concrete structures of the objectively real world—events we call "the mental" or "the psychic." We originally experience the mental in living inwardness (*lebendigen Innesein*), inseparable from the ego's experiences, as its abilities and habits. Experience presents the mental as a nonindependent layer of being in humans and animals, which yet, in its fundamental stratum, is physical. Psychology, therefore—as Husserl has already told us—is a nonindependent branch of concrete anthropology and zoology, which comprehends also the physical and the psychophysical.

The world of experience, in its totality, is an open infinity of elements of particular, concrete, realities. To each such reality there belongs a physical corporeality as the underlying stratum. The entire world can be considered, in abstraction from extracorporeal determinations such as artistic beauty, as physical nature. The bodies of the world belong to one empirical world, a well-knit unity of nature with the unitary form of spatiotemporality. Consequently, the totality of the empirical world can be the subject matter of a closed theoretical science, a physical theoretical science (which includes chemistry, physical zoology, and biology).

This gives rise to the question of to what extent the mental stratum of reality can be the subject matter of an empirical natural science, without at any stage bringing in connections with the physical. There is no science of the mental, abstracted from all physical basis. Mental experiences, however one pursues them in their interconnections, always have spatiotemporal determinations, and it is through such local determinations that the mental acquires a real facticity. All determinations of real facts are founded in spatiotemporal position determinations. And spatiotemporal positions originally belong to nature qua physical nature. As a consequence, there cannot be a psychology that is theoretically independent of psychophysics.

But, Husserl asks, from where do we derive our scientific concepts of the mental if not from our experiences of the purely mental? This question opens the pathway to pure a priori science of the mental, in its essentiality, as such. This a priori science, if it were possible, would be parallel *not* to the one theoretical, empirical, physical science of nature but rather to the a *priori* sciences of nature, such as a priori geometry. But how do we derive, discover and legitimize a priori truths? For Husserl, that must be possible through genuinely apodictic insight to be arrived at as a result of an appropriate method. There must be such a method that would enable us to have pure knowledge of essential truths about the domain of the purely mental.

We begin with the founding experience, which serves as exemplary. The ego is busied with, preoccupied, in our unreflective life, rather "anonymously," with something in the world. Of the life we are living through we know nothing; thematically we are directed toward things in the world. It is first in reflection that we focus on the mental life. We then discover its intentionality, its being directed toward something or other. The intentionality may also be described, Husserl adds,[44] in the language of "appearing": something appears to the subject-ego as such and such. In a mental experience, something appears to the ego. These are two ways of describing the same experience as is thematically focused upon in reflection. What is called "phenomenological experience" is nothing other than this reflection, performed out of theoretical interest.[45]

When can we say that we have access to the mental experience in its "purity"? In order to focus on the "pure experience" we need to render extrathematic everything that lends this experience a position and a connectedness with real nature; in effect we abstract from all "psychophysical" connections. We need also to keep the thematization of the experience free from all prejudices and theoretical preferences derived from other preformed spheres of experience, especially from the natural scientific prejudices. The powerful prejudices that have prevailed upon modern psychology derive from the seemingly self-evident naturalization of consciousness and the thesis of identity between the meth-

ods of psychology and the natural sciences. In particular, Husserl draws our attention to the deceptive self-evidence of the identification of the immanent temporality of consciousness and the objective time in which real events are ordered.[46] Even the traditional logic derives its structure from the domain of nature. In Husserl's words, it has acquired its "unnoticed meaning-infusion" (*unbemerkten Sinneseinschläge*)[47] from the natural point of view. Bracketing all such prejudices, we need to focus in reflection on (i) the pure self-experience, (ii) pure experience of the other, and (iii) pure communal experience.

This reflective focusing, by itself, does not yield us the pure phenomenological access to the purely mental life in its purity. As phenomenologists, we must not perform the naïve "belief in being" (*Seinsglauben*) which accompanies the natural life of consciousness. The world is still there, has its own being, its own claim to validity even for reflective consciousness. We need to be able to co-perform this belief, we need to be "disinterested observers" of the life of consciousness, without participating in the belief which accompanies that life. This means, we exercise the *epoché*.

With this reduction, the noematic as part of our original experience comes to light, the object intended precisely as it was intended. The entire real nature, including humans, is reduced to *noemata*; as real actualities, the entities belonging to nature have been put within brackets. My life, no more the natural life of a human animal, is now the standing field of phenomenological reflection.

The ego pole, the I, is now the point of origination and scattering forth of my ego acts, also the meeting point of my affections. The ego becomes a major theme for phenomenological research—the ego as a unity, but also its streaming ego-life, the ego-consciousness as articulated in "I perceive that," "I am happy that," "I recognize that," etc. A basic difference between the mode of being of consciousness in its purity and the mode of being of nature lies in the peculiar way in which *noemata* are contained in the former (Husserl calls it "die Idealität des Enthaltenseins").[48] Another distinctive feature of the former lies in the peculiarity of *synthesis* with which consciousness unifies itself. In my perception of that house which stands there are other modes of consciousness—perceptions, memories among them—which have the same object for their object. The same noematic pole points to an open, infinite manifold of always new conscious experiences for which the noematic pole is strictly "the same," i.e., retains an "ideal identity." It is present in each of the experiences as their "ideal meaning," as the meant, the intended, in all these numerically distinct acts sharing in no real component. The synthesis is a special kind of synthesis that consciousness exhibits is the way conscious experiences unify to form one unity of experience, of which the unity of

concordant experiences is a subunity establishing rational consistency although interrupted by a synthesis of inconsistency.

As an ongoing *field*, the life of consciousness goes beyond an ego, and comprehends other egos in actual and possible communication.

From phenomenological experience considered as examples, through a method of *eidetic reduction*, we can identify eidetic truths and lawfulnesses obtaining in the domain of pure consciousness, truths that are strictly a priori, the a priori of a pure subjectivity or of a community of pure egos. Now, as we have already learned, this a priori lawfulness of the life of pure subjectivity is the foundation of psychology as a strict empirical science of facts. Nevertheless, because of the transcendental reduction, the world as the domain of facts is not being presupposed, but is admitted only as the noematic correlate of pure consciousness—a step that promises to completely dispel the specter of psychologism.

The Transcendental Problem

The genuinely transcendental problem relates to the totality of the world (the *Weltall*) and all worldly sciences. It is at the other end of the naturalistic universal problem[49] whose solution theoretically branches off into the various positive sciences. This naturalistic attitude is totally reversed in the transcendental.

This problem arises from the realization that the world present for us is the world as it is for our consciousness, to which it appears as such and such. In its full universality, the world is relative and related to the subjectivity of our consciousness. But this also confers upon the mode of being of our consciousness a certain unintelligibility and questionableness.[50] How are we to understand that a present consciousness, called "recollection," presents to us something that is no more present but is past? How is it that a present "I remember" evidently contains within it the sense "I have in the past perceived it"? How is it that a present perception of an object contains within it the sense of perceivability by other subjects? Natural reflection cannot make sense of this "unknown infinities of hidden interconnections."[51] This unintelligibility particularly holds good, with greater poignancy, for our own mode of being,[52] inasmuch as, as humans, we ourselves belong to the real world, and so are referred back to our own life of consciousness. How is this paradox to be resolved, a paradox that results from the duplication of each subjective life. Each one of us is a psychophysical subject of mental life in the real world, but each is also simultaneously transcendental subject of a world-constituting life. The former is the theme of the psychologist who may use the phenomenological and eidetic reductions to isolate

the psychological subjective life, and then the essential structures of that life. However, as a transcendental phenomenologist, he has to radically inhibit his world-apperception. For him the world as a totality of being present at hand is no longer there. For him, this world, and every world, is a mere phenomenon. He himself as a human is bracketed, he himself is a mere phenomenon. He is a phenomenon of his transcendental ego. We then see that the entire psychological mental life remains, for the transcendental ego, conserved, but reduced to mere phenomenon. Just as psychological reflections on the mental life can be carried on endlessly as reflection on reflection on, each within the real mental life of the thinker, so also can transcendental experience be endlessly reiterated. Thus the transcendental field is always parallel to the psychological field. The transcendental ego and ego-community are parallels to I-human and we-humans. What Husserl means here by "parallel" is that there is an exact correspondence in every detail.[53] This "wonderful parallelism" is also in a certain sense, a coincidence, a *Deckung*. The one may be said to be hidden in the other. One simple step by the will, the will to a universal and radical *epoché*, makes all the difference. Of course, one may return to the pre-transcendental naivety. But in that case the knowledge gained remains as an enduring inheritance.[54]

Absolute Being and Relative Beings

Only the transcendental intersubjectivity is the Absolute,[55] independent ground of all being. Objective entities, including the idealities, have only relative being, being in the natural attitude, with their transcendental constitution remaining unnoticed. Their being is derived from a transcendental constituting science. A habituality, which makes the conviction seemingly permanent, is the source of our taking them to have being in themselves.

The foregoing discussion seems to suggest that it is possible to do transcendental phenomenology without going through a phenomenological psychology. Husserl reminds us that this was the case in his *Ideen*. But one may also, as in these lectures, consistent with the demands of a strictly scientific psychology, show how such a psychology needs to be founded on a pure phenomenological psychology, and from there, by radicalizing the *epoché*, reach the transcendental problem in its purity.

The difficulty concerning the second approach consists in two methodological problems: the problem of methodically bringing to light the pure inner experience, the pure mental, and the problem of reaching the transcendental questioning that goes beyond all positivity.[56] The transcendental interest remains the highest and ultimate scientific interest, so that transcendental phenomenology remains the universal and the highest science.

A Critical Note

Husserl, and indeed any great philosopher, in his corpus, has two kinds of texts. Some texts are programmatic: they lay down, elaborate, and defend a general idea of a discipline or of a branch of a discipline. In other kinds of texts, he undertakes detailed analysis, arguments, proofs, logical distinctions, etc.—all contributing to the execution of a program. The two kinds—the programmatic and the detailed analytical texts—are more often than not mingled together. In Kant's *Critique of Pure Reason* one finds both, but the analytic texts predominate. I want to suggest at this point that Husserl's greatest works are analytic—the *Logical Investigations*, the *Ideas*, *Formal and Transcendental Logic*, and the *Cartesian Meditations*. Many others are overwhelmingly programmatic: they hold out the promise for what could be done but do not work out the plan themselves. The Lecture on Phenomenological Psychology falls into this group. An actual system of phenomenological psychology is not worked out in detail. One may look for fragments from other works—from the *Logical Investigations*, e.g.—that can go into such a system. That is why these lectures are not among his greatest works. But these lectures do throw light on many issues that needed further clarification, as, for example, the concept of psychologism. It is for Husserlians to construct in detail the system Husserl was creating a vision of.

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The Cartesian Meditations

Husserl retired from his professorship in Freiburg in 1928. In 1929, he traveled to Paris to lecture at the Sorbonne.

The following is the impression recorded by a then young scholar who heard him:

> I saw Husserl for the first time in Paris in the year 1929. As a stipend holder I attended at the time a lecture [series] by Professor Lalande on Logic at the Sorbonne, which met in the afternoon from 5–6 pm, if I remember correctly. The lecturer one day announced that we would have to stop the lecture earlier, for in the same hall there would be a lecture by Professor Husserl from Freiburg. Following the announcement, most people left the hall, but I remained with my heart palpitating—for I had looked upon Husserl, for a long time, as *the* philosopher. I attended Gurwitch's special lectures on the most recent German philosophy and had made contact with Professor Koyre, who was known to me as Husserl's student and was to defend his large thesis on Jacob Boehme at the Sorbonne. I thus experienced the beginnings of the "Cartesian Meditations," which was advanced and intended by Husserl as a systematic presentation of the entire phenomenological problematic. Unfortunately, it was under such pressure and so overflowing[1] that it was not well suited for lectures. And yet there was something which came out of this lecture as it ended, which required an understanding of what was there in the

> thought process, however unusual it was. One felt the pressing need for a new foundation, a reorientation of the secular depth, and one saw before oneself a philosopher who does not expound and comment, but sits in his workshop, as though he were alone there, and wrestles with his problems, unconcerned with the world and men around him. The effect was great, although the then masters of the Sorbonne such as Brunschvicg, Brehier, Gilson, because of linguistic reasons, as Koyre later explained to me, had not shown up. However, I saw nonetheless the spirit of the old Chestov, who when the lecture ended, went to the podium and enthusiastically congratulated the speaker, whom he had often criticized.[2]

The Cartesian Meditations[3]

An invitation to Husserl to give a lecture in Paris—in 1929 from the Institut d'Études germaniques and the Société française de philosophie—provided him with the occasion to formulate a second Introduction to his philosophy (the first being the *Ideen*).[4] On February 23 and 25, 1929, Husserl gave two double lectures in the Descartes Ampitheatre at the Sorbonne. The title of these lectures was "Introduction to Transcendental Phenomenology." An early version of the lectures constitutes the so-called Paris Lectures, a version that preserves, to a large extent, the original words of the lectures in their simplicity and directness. The *Cartesian Meditations* is a later reconstruction of these lectures. On his way back from Paris, Husserl stopped in Strassburg with his former student Jean Hering, and gave two lectures on the problem of intersubjectivity.

The preparation of the French version of the lectures was undertaken by Jean Hering, Emanuel Levinas, and Alexander Koyre after Husserl had revised his text upon his return to Freiburg. Eugen Fink, who was then his assistant, undertook to edit the text, giving titles to paragraphs, and at places making revisions authorized and approved by Husserl. Fink sent the manuscript to the publishers, as Husserl went on a vacation after months of intensive work.

A German edition of the *Meditations* did not appear in Husserl's lifetime. Walter Biemel concludes that this was due largely to his dissatisfaction with the text as it appeared, both stylistically and with regard to its content.[5] Eugen Fink also continued to prepare his revision of the text, for which he prepared, at the author's request, a Sixth Meditation. At the end of this chapter I offer some remarks on this project of Fink's.

In the ensuing exposition, I first expound the Paris Lectures and then turn to the *Meditations*.

The Paris Lectures

ON THE CARTESIAN TRAIL

Beginning with an appreciation of Descartes' great contributions to philosophy and science, Husserl particularly refers to his attempt to provide the sciences with an "absolutely rational foundation." For this purpose, Descartes introduced the subjective turn, carrying it out in two steps. First, as a philosopher, he chose to begin with "total poverty and destruction" and thereby to undertake, as "a supremely personal affair," his own search for this foundation. But this personal meditation became the prototype of any beginning philosopher. How a private meditation could become a public, historically handed down beginning for any thinking subject is a question Husserl does not ask here. He asks this question in the "Origin of Geometry," and his answer, in brief, is: "through documentation."[6]

Husserl then proceeds to critically evaluate Descartes' achievement. The natural scientists have scarcely paid any attention to the Cartesian foundation (and even philosophers—certainly at the time Husserl was delivering this lecture—were busy taking "Cartesian dualism" to task for many fundamental errors, although Husserl was not aware of this growing anti-Cartesian spirit). In the years intervening between Descartes and Husserl, philosophers in France and Germany certainly had pursued the Cartesian search for the thinking ego, and the resulting transcendental philosophy had become, mainly under the influence of Kant, a major philosophical movement. Husserl takes the opportunity to reexamine for himself Descartes' achievement in this regard.

To start with: What can we take from Descartes? According to Husserl, we can accept his ideal of an absolute foundation for knowledge. Is this not a dogmatic presupposition? In the remarks he sent to Husserl, Roman Ingarden asks: Is this, as it has to be, merely a *provisional* assumption? If it is, then this is a point to be emphasized, and we need to be told at the end what happens to this provisional assumption. Ingarden also draws attention to the assumption that we possess the idea of absolute foundation for knowledge.[7] In the Paris Lectures, Husserl concedes that even the possibility of reaching the goal cannot be presupposed. It is by engaging in scientific activity that we discover the goal. But do we? Science accepts any conclusion as scientific if it is supported by evidence. But this evidence itself needs to be critically examined on the basis of further evidence. Naturally, this leads to the question, Is there any evidence that is both immediate and apodictic? But what we find, so Husserl tells us, is *prior to all evidence* and is apodictic. Why does Husserl say that this apodictic truth we find is *prior to* all evidence? If it is not itself

an evidence, then how can it be scientific? He should have said that it is the most primary evidence behind which it is not possible to penetrate.

The first candidate for this primary evidence is *the world*. Is not the world given prior to all other evidence and itself unquestionably valid? Husserl rejects this claim. So far he agrees with Descartes but does not follow his route. Descartes bases his critique of "the world" on arguing for the defeasibility of sensory experience. For Husserl, that the world exists, is a hypothesis needing verification. Husserl clearly does not demonstrate this critique of "the world" at all, but proceeds to state the conclusion. Maybe we expect him to elaborate here and then defend this critique at greater length in the *Meditations*.

We cannot now say that the world is real. We can only say that the world claims to be real. We cannot also assume the existence of the other egos. We can only say that the world *appears* to me. At this point, Husserl tells us, he (or I) can freely refuse to accept the reality of the world. This refusal would be an abstraction, an epistemological abstraction to be sure. But we must bear in mind that *an epistemological abstraction does not do anything to the phenomena*. The world becomes nothing more than what is given in my *cogitations*. At the same time, I reveal myself as a pure ego, with its stream of *cogitations*, in which I am conscious of the world. Husserl has introduced the phenomenological *epoché*.

Reaching this "dangerous point," however, Descartes misconstrues it (i) owing to the subtle prejudices he inherited from the scholastics, (ii) also due to his prejudices in favor of mathematical, deductive sciences (which lead him to understand the ego *cogito* as an axiom) and, finally (iii) by *substantivizing* the ego into "a small corner of the world," a thinking substance. In effect, Descartes did not quite realize the full significance of what he had discovered, namely, the ego *cogito* as transcendental subjectivity, but not as a natural human ego. With the ego as transcendental, a new concept of *foundation*, i.e., as transcendental foundation, also emerges.

TRANSCENDENTAL EXPERIENCE

The ego cogito is not a mundane substance but a field of transcendental experience. Husserl also calls it "an endless sphere of being,"[8] as well as "transcendental self-experience of the ego."[9] Since this ego is not positing other egos, it alone is there, *not alone in the mundane sense*. It alone can be posited in a judgment. Of this ego, a science is possible, to be called the transcendental, or pure, egology. This science of the ego, not the ego itself, is the absolute foundation for philosophy. The egology will be the lowest layer of transcendental phenomenology. Among the strata to be built up on it is transcendental intersubjectivity.

Here one can introduce the theme of intentionality. Each *cogito* contains within it the object, or *cogitatum*, precisely as it is presented in all its concreteness, and must stay clear of all constructions and speculation. To think of consciousness as a complex of sense data is one such interpretation that phenomenology will avoid. All our concepts regarding the phenomenological experience must be grounded in concrete experience, i.e., validated by actual "seeing." One then finds that the scheme ego-*cogito-cogitatum* as all-pervasive, to begin with. The world always remains a central concern, the world as it is being experienced and not the world as it is posited in the objective sciences. The phenomenological *epoché* that is now in force places me in the ultimate experiential perspective, such that I become a disinterested spectator of my life as a worldly ego. In this sense, Husserl asserts that my natural life becomes a part of my transcendental life.[10] There occurs in this way an ego-splitting: the transcendental ego as a disinterested spectator, the natural, human ego as a *cogitatum* within the transcendental experience. The natural human is a transcendental ego without knowing anything of it until phenomenological reflection brings this situation to light.

Likewise, the object, the *cogitatum*, is always given as a unity of various modes of appearance given in changing perspectives. At the same time, a *cogito* is experienced always as enduring within a temporal stream of consciousness. Within this temporal flow, each phase of the *cogito* is given as an identity, but these temporal phases are unified by virtue of having the same object. One awareness is considered with another, by becoming a new *cogito*, this new *cogito* being an awareness of one object as the synthesis of the objects of the two earlier phases. This sort of synthesis is always occurring in the life of consciousness. There is, then, *no isolated cogito. An experience is one synthetic unity,* but many-formed and many-legged.

We also discover that each cogito contains, immanently in it, potentialities for other possible experiences of the same object. Thus every perception predelineates a horizon of expectations anticipating the future as it may be, future possible experiences of one and the same object. Each recollection likewise predelineates a chain of possible recollections ending in the now. All these intentional structures are governed by the laws of synthesis; to actualize these is the task of intentional analysis leading to the disclosure of potentialities and actualities which are immanent to an experience and in which the sense of an object is constituted.

The "world"—Husserl can now say—is presented as the structure of unifying that is present in the intentionality of experiences unified according to rules.

Within this structure, "true being" appears as the correlate of an experience of fulfillment, and therefore as the correlate of my intentionality.

THE EGO

These and such concrete descriptions reveal that the ego is not an empty point or pole of intentional experiences (as Husserl sometimes said on earlier occasions) but constitutes itself for itself by its own experiences. Even in its central core, the ego experiences itself as being determined by each act, which leaves its lasting effects on it. Beliefs, convictions, decisions, and habits thus come to constitute the ego. As being so constituted, the ego may be treated as a concrete monad having a history of its genesis. This genesis is subject to a priori laws, and is valid of any possible ego having any possible experiences.

Husserl here speaks of "the a priori of the ego," by which he means the universal structure ego-*cogito-cogitatum* that pertains to each ego. Of these three compounds, the I pole is multiplied within the ego as the I empathizes with other monads and other I poles. To this theme Husserl will soon return.

For the present, the theme of *passive genesis* is at the lowest, i.e., ground, level of phenomenological genesis. New intentionalities arise, on the basis of earlier ones, passively, i.e., without active participation by the ego, through associations. "Association," although "a monstrous name," designates the lawfulness with which, a priori, the ego constitutes itself. Built upon these lower-level formations are the higher-level formations of meaning—and validity-structures—from which new characteristics are acquired by the ego, such as habitual convictions. The ego, through passive and active genesis, acquires new levels of intentional life, new levels of temporality, and new levels of objectivities. Phenomenology explores these a priori possibilities inherent in the ego. As a nonparticipating observer, I can observe the genesis of these levels of object-constitution (and self-constitution).

INTERSUBJECTIVITY

Within my life of consciousness, I discover the empathetic intentionalities that disclose other egos. But are not these empathetic intentionalities and what they disclose merely aspects of my own absolute consciousness?

First of all, all objectivity, with its transcendence, is constituted within the domain of (my) transcendental subjectivity. Nothing is absolutely outside the latter domain. If the transcendental subjectivity is uncovered and interpreted rightly as disclosed by the *epoché*, it is not to be construed as a immanent realm within this human, but as the realm within which all meanings, objectivities, and evidence belong—even those of externality and outsidedness have their origin here. This is to be discovered, not by a speculative argument, but by actually actualizing, living through, performing these evidential acts.

But in order to constitute the stricter sense of objectivity as being-in-itself, we need to go beyond being-for-me, and recover the meaning "other egos" within *my* transcendental self-experience. For this purpose, Husserl needs to show *how* within my transcendental subjectivity other egos are intended, *and that intention is confirmed.* This is possible in acts of empathy, originating through motivations arising within my own ego, acts that are repeatedly confirmed. *The transcendental alter ego is established within my own transcendental ego.* This gives rise to the idea of transcendental intersubjectivity. Husserl is thus brought to a transcendental monadology. Metaphysical questions of birth and death, contingency and destiny of individuals, all arise within this monadology. The absolute foundation that replaces the Cartesian is all-comprehensive self-examination, universal self-knowledge. Thus, the Paris lectures develop the fundamental idea of Descartes after freeing it of its historical prejudices and limitations.

On to the Meditations

The intensive work that Husserl put forth in rewriting and considerably augmenting the Paris lectures, however, preserved the chain of thinking and its order as originally presented in those lectures.

THE NEO-CARTESIAN PATH

The Introduction and Meditation I comment on the Cartesian idea of an absolute foundation for science, and the consequent return to the thinking ego. Husserl characterizes his own transcendental phenomenology as neo-Cartesian even when he rejects most of the doctrinal contents of Descartes' philosophy. An absolute foundation can only be provided by absolute insight, which on its part is defined as insight "behind which one cannot go back any further."[11] Descartes' (as a matter of fact, any beginning philosopher's) personal search and commitment and the method of doubt that Descartes employs are emphasized. This "solipsistic philosophizing" leads to the search for how, within his own inwardness, the objective outwardedness can be constituted in accordance with principles that are innate in the ego. Comments on the state of philosophy in his own time follow: philosophy since the middle of the nineteenth century has declined and has "lacked the unity of a mental space" in which the unity of philosophy could develop, as a result of which "the total philosophical present" still lacks any unity. Descartes does not seem to have any continuing influence. This situation makes a return to Descartes' radicalness more urgent than ever before—to begin philosophizing with a "radicalness of self-responsibility." Such an effort has led, in Husserl's case, to a renewal

of transcendental philosophy. The meditations, we are told, are being carried out in a rather "quasi-Cartesian" manner, while at the same time clarifying and avoiding Descartes' "seductive aberrations."

The First Meditation begins with the question, If there is no actual science that exemplifies the Cartesian ideal, how can we regard it as "a possible goal of a possible praxis"? We cannot accept a norm derived from any given science, such as the axiomatic geometry. We have to produce the norm ourselves.

Descartes' answer to this question is complicated and rather windingly involved. From the actually given sciences we derive the idea of science, even if this idea is never realized. The actual sciences, and also philosophy, are intended sciences, only as alleged, in a state of putative and "indefinite, fluid generality." We can only accept the idea as a "provisional presumption," which we would let ourselves be guided by in the *Meditations* as an experiment. Otherwise our radicalism would remain empty. It is an idea, in rather vague generality, which would guide us. Husserl surely distinguishes between the sciences in their facticity and the idea of pure and true science. But the latter, not at all exemplified, would seem to be a "pretention," which we let ourselves be guided by.

We can immerse ourselves in the "striving and praxis" of the factually available sciences, and progressively deepen our understanding of the immanent intention of scientific striving. This would lead to a clarification of the *telos*, the guiding ideal, of scientific life. We would then encounter the idea of a "grounding" of cognition in the idea of evidence. We find that judging is a meaning (*Meinen*), a mere intending that such and such is the case. A specially outstanding case of meaning (*Meinen*) stands out, where the judgingly meant state of affairs itself is given, experienced precisely as it was intended. A meaning that was originally experienced as removed from the fact, is now experienced as coinciding with the givenness of the intended fact. This experience will clarify the idea of science—science will not merely judge but will "ground" its judgment in evidence. And it can repeat this experience of grounding at anytime. This goal, this ideal, was present, although in a concealed form, in the actual scientific practice. Thus we recognize that this idea of absolute grounding is immanent in actual scientific practice, no matter how far removed it may be from that practice.

Thus the idea of genuine science is connected with the idea of evidence. Evidence is nothing but experience of being itself in its so-being. This idea is immanent to actual scientific striving. Science, even in its factual exemplification, seeks for the truth, and truth is evidence. Science pursues this ideal of truth through infinite approximations. Once this idea is secured, the beginning philosopher would be justified in pursuing it in his thinking.

This argument, in response to the skeptic's objection, was not there in the Paris lectures but was added in the *Cartesian Meditations*. It is appropriate that we discuss at this point the skeptical objections raised by Roman Ingarden against Husserl's argument.[12] Husserl writes: "We take [the Cartesian ideal of strict grounding] as a *provisional* assumption." Ingarden asks: Is this, as it has to be, a merely provisional assumption? If it is, then this is a point to be emphasized. Do we need besides to be told at the end what happened to this provisionality? Ingarden also draws attention to the assumption that we do possess this idea of absolute foundation for knowledge. Husserl concedes that even the possibility of this goal cannot be presupposed. Do we possess this idea even in the form of indeterminate generality? Ingarden insists that here are two assumptions not controlled by the meditating philosopher. The first is the assumption that we possess the idea, whereby it is not clear whether we possess it in a clarified or in an unclarified sense. The second is the assumption that the knowledge that we possess it is indubitable. What is presupposed is also the fact that the idea of absolute grounding is there in the naïve scientific knowledge. This has not been shown to be the case, and may in fact not be the case. This idea needs to be itself obtained by the phenomenological method. According to Ingarden, these are quite accidentally found ideas, "genial" thoughts over which the method has no control. Is there a way out? This is *the problem of beginning*.

It is not surprising that Husserl writes, "Wir geraten freilich in zunächst befremdliche Umständlichkeiten,"[13] but we have to avoid them. We have to have patience, he advises, as we go further ahead. How can he, in any case, reply to Ingarden? His reply might be as follows.

The idea of strict, absolutely grounded science is not an idea *we*, the meditating philosophers, possess. It is not an idea that the sciences themselves as they are factually available contain. But this Idea, as an Ideal, is immanent to scientific striving as such striving aims at truth, and for that purpose *seeks* to ground its hypotheses on evidence. The evidence available in fact is not yet the sort of evidence that would provide the final resting place for the search for truth. One is led to a chain of evidences, and thus one arrives at the Idea, yet indeterminate, of the ultimate resting place, i.e., absolute evidence. This yet unclarified and indeterminate Idea has to be phenomenologically clarified, following the Cartesian trail. Here the case of Descartes provides a historically handed down determination that we can purge of all prejudices till we reach an adequate determination within transcendental phenomenology. Thus we can escape the incisive criticisms of Ingarden.

Let us now pursue our reading of Meditation I. The idea of absolutely secure and indubitable evidence differentiates itself into two: the idea of *adequacy* and

the idea of *apodicticity.* Experience is now described as "boundless infinity," where evidences are always incomplete, infected with unfulfilled components of anticipatory meanings and co-meanings. This sort of incompleteness points to the ideal of adequacy in which all incompleteness and unfulfilled meanings are completed and fulfilled. *Adequacy* is quite different from *apodicticity*. An indefinite evidence may be apodictic. Apodictic evidence has the "highest dignity," it leaves no room for doubt, and establishes a scientific truth most securely. It not only is an absolute certainty of the being of the state of affairs that is so evident, it also rules out any possible doubt that is revealed through critical reflection.

Returning to the Cartesian principle of absolute indubitability, Husserl asks, Which of the two ideals is reached therein? As far as the evidence of the world is concerned, it is presented in continuous sensuous experience, and yet sensory experience, and particular items of it as well as the entire system of such experiences, is not immune from possible doubt. The existence of the world, presented in the evidence of natural experience, is not self-intelligible but is in need of critical reflection in order to be made secure. It is a mere "validity-phenomenon." With the world, we do not yet have the in-itself first ground of judgment and being.

It is otherwise with the ego *cogito*. It is apodictically certain and the ultimate ground of all judgment. Even if the entire experienced world is no longer valid for me, it still remains (along with empirical objects, other egos, societies, and cultures within it) a validity-phenomenon within my stream of experience. I have inhibited all position-takings, including judgments, with regard to the worldly objects and the world itself, with regard to being and non-being and their modalities ("possible being," etc.), but my entire world-experiencing life of consciousness remains secure. We reach the transcendental subjectivity having the structure ego-*cogitatum*. But is this transcendental self-experience apodictic or not?

The following questions arise: If transcendental subjectivity also includes the past experiences, are not the latter components given only in memory? Can we claim apodicticity for the latter? One is then led, not to deny apodicticity of the evidence of "I am," but to question how far it reaches.

After having *separated apodicticity from adequacy*, Husserl points out, the "I am" must be apodictic, and, as Descartes argued, it provides the apodictic basis on which we can stand. In other words, the proposition "I am" is indubitable. But there arise doubts, which must be dealt with. Even if apodicticity cannot be claimed for memory, certainly at any moment, the transcendental self-experience presents a core of adequacy. Among the components of transcendental subjectivity are some that are only *obscurely* presented. These include the ego's past, his (transcendental) abilities, and his habitual peculiari-

ties. The presumption that the transcendental self-experience is apodictic is not at all adequately fulfilled. There is the phenomenon of self-deception on the part of the transcendental ego. But none of this contradicts the fact that a central core of "I am" is apodictic; however, even the last sentence needs to be supplemented.

The ego that survives the *epoché* is no longer the human, no longer what I encounter in natural self-experience as this human, and within his being the pure inner that is apprehended in pure inner self-experience. The transcendental ego is not to be misconstrued as a part of the world. It is not the psychological ego. But likewise, the transcendent world, or for that matter any item in the world, is not a part of my transcendental ego. The transcendent world is an irreal moment, as a validity-claiming *sense* in the life of the ego.

TRANSCENDENTAL EXPERIENCE

The Second Meditation takes up the theme of the universal structures of transcendental experience (remember, the titles are all Fink's). We will look at this point for any new ideas that Husserl brings in that go beyond the Paris Lectures.

As hinted earlier, although a core of the transcendental ego, namely, the "I am," is apodictically given, it is not the case that only this is apodictic. Rather, *properly construed*, the entire self-experience of the ego in its concreteness along with its immanent form of temporality, i.e., the entire flowing life of the ego as a field, is apodictic. This discovery provides a new sort of foundation—not the conventional epistemological foundation—for knowledge. A philosophy, in the Cartesian spirit, can be built on the foundation of this field of experience in two stages. The first would consist in a survey of the entire domain of transcendental self-experience. But this by itself is not yet philosophy. Philosophy needs a second step, which would consist in a critique of transcendental experience and, based upon such a critique, a criticism of all transcendental knowledge. In the building up of this science, an initial stage is a sort of transcendental solipsism, and only after this can the philosopher turn to and elaborate transcendental intersubjectivity.

One of the subtle errors against which Husserl warns us, as we proceed to elaborate the philosophy of transcendental phenomenology, is what he calls transcendental psychologism, which consists in a failure to distinguish between a pure psychology of consciousness and a transcendental phenomenology of consciousness. The two may run parallel to each other, but they must not be identified.

We must also distinguish between natural reflection and transcendental reflection. For this purpose, we start with the straightforward grasping of

whatever is being grasped by performing an appropriate act. The straightforward perceiving of a house, e.g., is articulated as "that is a house." At the next stage, we may reflect on that straightforward act, and grasp it—operating still within the belief in the world. This reflection—called natural reflection—is articulated in "I perceive that house."[14] Now the original object, namely, that house, is not the direct object but a secondary object only, attached to the original act of perceiving, which is now the primary object.[15] Transcendental reflection presupposes a prior *epoché* of the (belief in) the world. The thus reduced act becomes transformed into a transcendental experience. The original subjective act, i.e., the perceiving, is thereby transformed. Transcendental reflection consists in *looking at* this transformed act, without participating in the act. When we describe transcendental reflection, we are accessing it by means of another reflective glance. This series of acts may then be represented thus:[16]

1. "That is a house." (primary perception—positing)
2. "I see that house." (natural reflection—positing)
3. " 'I *see* that house.' " (the reduced act (2), the single quotation marks signifying the reduced status)
4. A reflective glance at (3). (transcendental reflection, non-positing)

The "I" in (3) is disinterested ego. The "I" in (2) is mundane, world-bound. The "I" in (4) is disinterested, nonparticipating observer. Instead of speaking of ego-splitting, as Husserl does here,[17] one can speak, following Fink,[18] of three egos: the mundane, the reduced, and the nonparticipating observer ego.

How can this exercise of the *epoché* make room for a universal criticism of consciousness or of experience? By such criticism, hidden prejudices will be discovered, and the pure data of transcendental reflection uncovered for intuition and description, both noetic and noematic, of the endless life of pure consciousness and of the meant world purely as meant. The life of consciousness is continuously being unified by synthesis, which, according to Husserl, is a mode of combination exclusively peculiar to consciousness. One identical object is presented in many appearances, one appearing "now" is presented in many changing temporal profiles—these appearances and the profiles are continuously being unified within the life of consciousness.

A fundamental form of synthesis is now taken to be *identification*. By virtue of this synthesis, an intentional object is apprehended as "the same" in the midst of changing appearances and flowing subjective experiences.

As a matter of fact, the entire conscious life is a synthetic whole of which the fundamental form is the "consciousness of." Husserl distinguishes here

between internal time itself and the consciousness of: the former is the form of the subjective processes themselves, the latter concerns the corresponding multiplicities of temporal appearances.[19]

The other form characterizing all intentionality is the horizontal character of consciousness, such that the horizontal possibilities are "potentially" there in every actual experience—possibilities that can be actualized by the ego. The method of intentional analysis is now presented as explicating the potentialities that lie within an objective meaning, i.e., the intentional object qua intended. What is intended in a *cogito* is much more than what is actually and explicitly meant. This allows for, indeed calls for, an actualization of those "implicit" components. We have here a remarkable phenomenon, of "intending beyond itself." In all this, the intentional object serves as a "transcendental cue" for intentional analysis. The "world" itself is a meaning, which calls for explication of the different strata of meanings that build up this total meaning. In all this, the formations of objectivities are rule-governed. Transcendental subjectivity in which all constitution takes place is not a chaos of diverse experiences but a system of rule-governed constitutional processes corresponding to different types of objectivities.

TRUTH AND REASON

The Third Meditation corresponds to Book IV of the *Ideas I* and deals with, as there, the ideas of truth and actuality. The intentional object may belong to a special class, i.e., "true being" or "truly existent" (and their opposite, "truly nonexistent"). The *epoché* has inhibited any judgment about being or non-being, but we can, however, consider their correlates within phenomenology, which are "reason" and "unreason." All these predicates, "being" and "non-being," "true" and "false" are predicates of meanings, of the noematic senses. These predicates are objectified by higher-order intentionalities.

According to Husserl, let us recall, "Reason" means possibilities of verifications, i.e., of making evident. Truth is evidence. Evidence means the self-giving of a state of affairs, the experience, in a strict sense, of the thing itself that was intended. The possibility of such fulfillment belongs as an essential possibility (or, contrariwise, impossibility) for every intentionality. What is meant must be capable either of verification or of its opposite.

In this context, the entire domain of consciousness divides into the positional and the quasi-positional. In the former, something is presented as actual, in the latter as non-actual (as in phantasy). Actuality, or actual being, is the correlate of evident synthesis or fulfilling experience. But abiding and enduring being requires that the present experience of evidence can be recovered by me, that "I can always do it again." In this sense, evidence brings into being an abiding pos-

session on my part. In this sense, being-in-itself is the correlate of potentialities for evidence. An object can be intended as the same numberless times, and each of these intendings can be verified—all these repeatable ad infinitum.

Each presentation of an object is one-sided, and the evidence attached to it would also be one-sided. But as we pass over from one presentation to another, of the same object, the transition brings about a synthesis of the evidences. Nevertheless, some intending, or some component of it, would still remain unfulfilled, keeping open the possibility that the belief in being is not eventually, in the long run, verified, objects of external experience can be said to have true being only as a result of a harmonious synthesis, which can run ad infinitum. In this sense, the "world," as also every object within the world, is seen to be an infinite Idea of a completed synthesis of possible experiences. Likewise, every material and formal region of objects needs a constitution analysis by returning to the life of consciousness of the transcendental ego, everywhere we are to uncover systems of evidences, everywhere absolute evidence serving as an infinite Idea.

TRANSCENDENTAL EGO

The Fourth Meditation presents one of the best accounts of the "transcendental ego," and is able to bring together the various lines of research that had been pursued since the *Ideas I*, especially the researches on time. We have, in this exposition, various strata in the makeup of the transcendental ego.

First, a general remark on paragraph 30. The ego is what it is solely in relation to intentional objectivities, which we constitute in the subjective process or intentionalities within the life of the ego. These intentionalities are partly actual, partly potential; also, there are harmonious systems of them.

The first stratum is the ego as an identical pole of the subjective processes (par. 31). This identity stands out in the midst of the following process that the ego's life is. The *same* I, experienced as the same I, lives in all its subjective processes. This subject pole stands opposed to the object pole. This subject pole is the pure ego Husserl had spoken of in the *Ideas I*. This is the "centering ego" (*zentrierende Ich*).

The next stratum is the ego as substrate of habitualities. Each of the acts of the ego, along with a new objective meaning, confers on the ego a new abiding property. The act as an act experience passes away, but the ego permanently changes. A new conviction, or a new belief, a new decision (or, a cancellation of an earlier held belief) continues to characterize the ego (who can "return" to it again and again). This abiding property is called by Husserl a "habituality." Habitualities are generated in accordance with a lawfulness that he calls "transcendental generation." I and, through such habitualities,

the transcendental ego become *a personal ego* having a "personal character," an abiding style. This is the third substratum.[20]

As a result we have the full concrete ego, or rather the ego taken in its full concreteness (par. 33). Husserl calls this full concrete ego "monad." The self-constitution of this monadic ego, in its full extent, coincides with transcendental phenomenology.

A monad, to begin with, is a factual transcendental ego—the meditating philosopher's own. From this factual, individual ego one can, by varying its de facto contents in phantasy (e.g., by transforming an actual perception to a possible perception, and thus varying all its de facto, actual contents to eidetic types) arrive at the *eidos* "ego." Then phenomenology becomes eidetic research into this *eidos*, exploring the a priori laws that obtain. Thus Husserl indicates two possibilities for transcendental phenomenology. It can be analysis of the constitution of my de facto transcendental ego, or, alternately, it can become an eidetic science of the structures of the *eidos* "transcendental ego."

As the life of the (particular) ego develops according to eidetic laws and the form of temporality, the ego's constitution makes up a *history*, following universal laws of genesis. In this sense, transcendental phenomenology becomes a genetic phenomenology. Every *habitus* carries within it a mark of its original establishment, its *Urstiftung*—leading to *the transcendental problem of childhood*. The "original" awareness of my childhood involves a complicated process. The same would be true of "birth" and "death."[21]

There are two forms of genesis: active and passive. Active genesis is productively constituting objectivities by acts in which the ego actively participates. Such are cases of logical objects (manifolds, sets, predicates, predicative propositions, and states of affairs) numbers, universals, and cultural objects. In an extended sense, these are all products of practical reason. Passive genesis pertains to merely physical things given in passive perceptual experience and passive synthesis. Passive synthesis has its own history, and follows the habitualities formed and abiding in the ego's consciousness. The universal principle operating in passive synthesis is "Association," which follows, not empirical, but a priori laws of intentional unification.

This brings Husserl (in par. 40) to the *question of transcendental idealism*. Now idealism (as much as realism), as a doctrinal thesis having a position in history of philosophy, is world-bound; its problem and the solution of that problem both have their work within the belief in the world. Transcendental idealism therefore must be quite unlike these. Its fundamental presupposition is the enforcement of the transcendental *epoché*. Following Eugen Fink's classification of idealistic systems,[22] we may list four kinds of idealism: ontological idealism (Plato), epistemological idealism, transcendental idealism (Fichte and

Hegel), transcendental idealism of phenomenology. The idealism of phenomenology, as Fink puts it, is not captivated in the horizon of the world,[23] it does not consist in an interpretation of the intramundane subject-object relationship, it is not an absolutizing of consciousness taken as an abstract stratum of concrete man, not a philosophy of immanence. It is rather a *sense*-explication as regards transcendencies actually given to me in experience. The only proof of this idealism consists in actually carrying out phenomenology.

My exposition of the Fifth Meditation is given in chapter 8 of this book.

Critical Remarks

There is no doubt, from all available evidence, letters in particular, that Husserl was not satisfied with the *Cartesian Meditations* as revised for the French translation. This explains why he did not allow a German edition of the work to appear. Many authors, including Bruzina, have drawn attention to the way reading Georg Misch's *Lebensphilosophie und Phänomenologie*[24] led Husserl to undertake, for the first time, a serious study of Heidegger's *Being and Time*. Husserl was bothered by the way Misch spoke of Heidegger as a phenomenologist who was close to Dilthey. Husserl now thought that the time had arrived when he needed to respond to the growing influence of Heidegger and philosophy of existence, and to extensively rework his *Meditations* for that purpose. Cairns, who in my estimation is a very reliable reporter, speaks of Husserl admitting that he was increasingly interested in existential problems, but that "the long road of phenomenology is the only one that can lead to real answers to such problems." "Up to the time of the war, he was, he agreed, *theoretisch eingestellt* [set in a theoretical attitude], but since that time 'existential' problems have been of primary interest to him too."[25]

But we need to bear in mind that Husserl wanted to undertake revisions of most of his works, in particular the *Logical Investigations*. So, as readers today, we are left with the works as they appeared along with drafts of their revisions, from which to make up our minds as to what he thought. In the case of the *Cartesian Meditations*, however, the matter is muddled by a new factor, the role played by Eugen Fink.[26] I will not enter into this complex issue here, except for a few remarks in an appendix on the text known as the Sixth Cartesian Meditation and on Husserl's notes appended to it.

We also learn from Cairns that Husserl outlined to him a new way of finding a motivation for the idea of science, a historical one at that, for use in Fink's revised version of the *Cartesian Mediations*.[27] But this account, whose outline Cairns presents, appears in some form in the *Krisis* work. Is it possible that the intended revisions, at least some of them, found their way into the *Krisis* texts?

Summary of Part IV

1. Transcendental Reduction is distinguished from apodictic reduction. The former will disclose the domain of transcendental, self-experience, while the latter will critique this domain as a field for apodictic knowledge.
2. With the bracketing of an empirical act, this act is freed from objective interpretation, and itself becomes a transcendental act. Bracketing an individual act implies bracketing all acts in my past as well as in my future. I place within brackets not only the acts I perform but also their objects, and the senses of validity. The universal *epoché* leads to the discovery of the truly transcendental life as intersubjectivity.
3. This transcendental intersubjectivity is an absolutely communicative subjectivity, and this has history in the absolute sense. History thus becomes the grand fact of absolute Being.
4. One's understanding of phenomenology depends upon one's understanding of the method by which the domain of subjectivity is discovered.
5. Transcendental subjectivity is that in which all transcendence, in the widest sense, is constituted.
6. Heidegger's letter to Husserl brings out a central issue between the two: is the "world" constituted in a being, i.e., *Dasein*, or in consciousness? Heidegger presses the question: What is the mode of being of the constituting entity? Furthermore, what is the relation between the absolute ego and the factual I?
7. How to make sense of the "unknown infinities of hidden interconnections" that are contained in any present experience? How to make sense of the duplication of each subjective "life as both psychological and transcendental down to every detail, such that one is contained in the other?"
8. The phenomenon of ego-splitting—the mundane and the transcendental ego; to these two, Fink adds a third ego, the phenomenologizing ego.
9. The ego, in its full concreteness, is a monad. The self-constitution of this monad coincides with transcendental phenomenology. The genesis of a particular ego according to eidetic laws is a history. Genesis may be active or passive. For every habituality, there is *Urstiftung*, or "primal institution." We are thus led to "childhood" and "birth."
10. Transcendental Idealism, unlike other well-known forms of idealism, is not world-bound. It does not absolutize a stream of the world, called "consciousness." Its proof consists in carrying it out.

PART V

A Final Systematization under Gathering Clouds

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The Vienna and Prague Lectures

Husserl was invited to give a lecture at the Wiener Kulturbund, which he presented on May 7, 1935. In response to many requests, he repeated the lecture on May 10. The title of the lecture was "Die Philosophie und der Krisis der europäischen Menschheit." The lecture was called a *Doppelvortrag*, lasting for two and a half hours.

A few months later, in November of the same year, at the invitation of the Philosophical Circle in Prague, Husserl gave two different lectures, one at the German University and one at the Czech University in Prague.[1] These are the beginnings of the *Krisis* work. The first part of the *Krisis* lecture was published in the journal *Philosophia* (which Arthur Liebert edited from Belgrade) the next year.

Earlier, the Prague Philosophy Conference of 1934 had become, contrary to the intention of the U.S. organizers, a battleground for the democrats and the visiting totalitarians.[2] Besides the official program, two circles came into being: the Vienna Circle and the Prague Circle. Husserl's letter to the conference emphasized the spirit of the *Krisis* work. One of the motives of Emil Utitz was to bring Husserl's endangered *Nachlass* to Prague.[3] Plans were made to invite Husserl to Prague for a lecture. The invitation was hand carried by Jan Patočka, secretary of the Prague Circle, to Freiburg at Christmas 1934.

The invitation from Prague served as a ray of light in the darkness that was encircling Husserl's life after the rise of Nazism. He agreed to speak on the crisis

facing Europe, and tie this public theme, real and urgent for thinking people all over Europe, to his deep concern with transcendental phenomenology. Considered at a surface level, the lecture in Paris and the lectures in Prague and Vienna could not be more different in spirit and concern.

The *Cartesian Meditations* was concerned with the grounding and systematizing—for the second time, to be sure—of transcendental phenomenology, while the *Krisis* lectures sought to diagnose the historical situation of Europe in the context of the crisis of rationality that had overtaken it, and to offer the hope of overcoming that crisis with the help of a new concept of rationality. However, despite the outer contrasts, the two were deeply connected. The idea of a community of transcendental egos, of transcendental intersubjectivity, with which the Fifth Meditation ended, had to be developed at a more mundane level,[4] and the mundane structures rehabilitated within the transcendental.

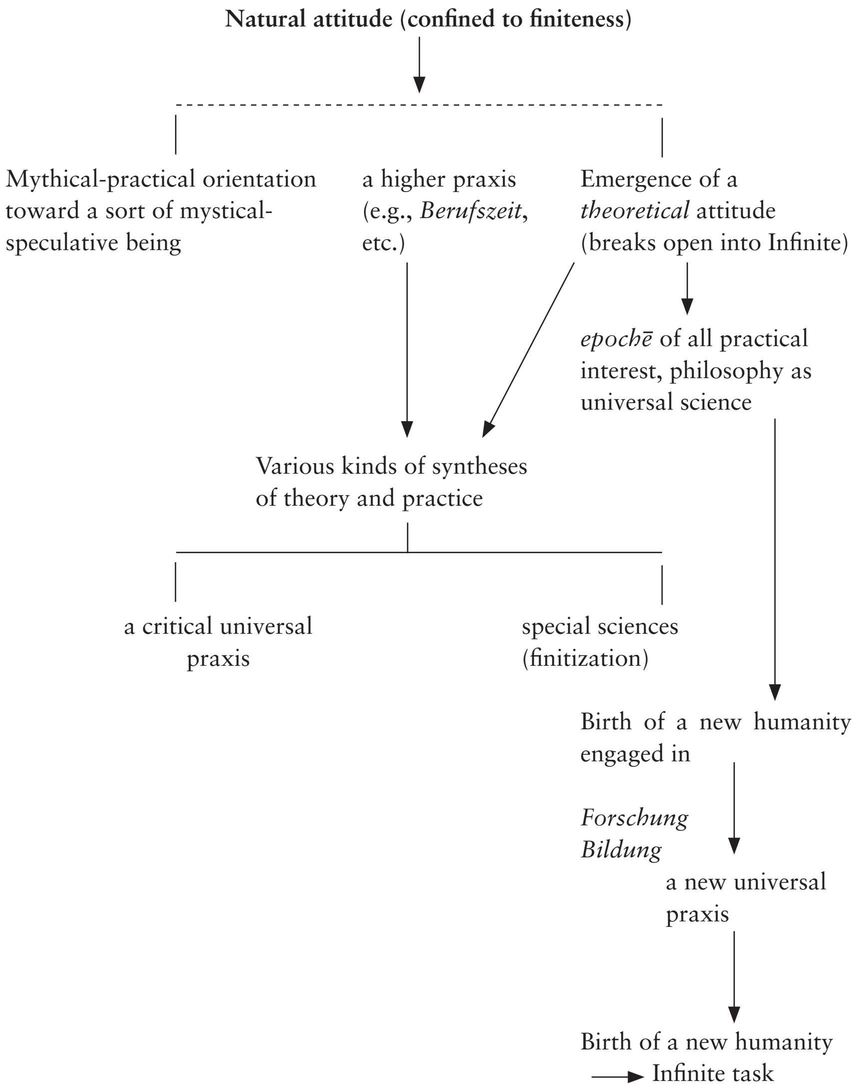
The Vienna Lecture

The Vienna Lecture is included in Walter Biemel's edition of the *Krisis*.[5] In this lecture, Husserl begins by promising that he will make an effort to rekindle an interest in the much discussed theme of European crisis by developing the philosophical-historical idea, or rather the teleological sense, of European humanity. He hopes thereby to be able to bring about the essential function of philosophy and of the various sciences as differentiations of philosophy—which would be relevant for illuminating the nature of the *Krisis*.

Husserl's account of the inner nature, motivations, and consequent emergence of new attitudes, as differentiating the history of mankind, especially of the European peoples, is highly differentiated. The accompanying diagram provides a preface to my exposition.

Fundamental to the account of history from which, and within which, Europe emerged as a distinct spiritual entity—and we should note that Husserl is *not* speaking of Europe as a geographical entity—is the idea of "attitude" (*Einstellung*). In its base outline, the account runs as follows.

As a historical being, as producing cultural objects in a "normal style,"[6] or in its *natürlichen urwüchsigen* attitude,[7] the human being, in his "original, natural life," lives a "natural life." Within this life and this natural attitude, he can develop or stagnate. All other attitudes refer back to this natural life as its "transformations" (*Umstellungen*). The natural life is characterized by Husserl as living in the world (*Hereinleben in die Welt*) in a straightforward manner.[8] The world, although it is always there in consciousness as the universal horizon, is not, however, thematically there. The theme is whatever we



happen to be conscious of. All such themes or thematical objects are in the world-horizon. A change in our habitual interest and mode of life can only be temporary. We return to this habitual life. For example, our professional and cultural interests and the temporality of these interests, such as when working in an office, may periodically intervene in natural life's interests, but can never totally replace the latter. The new interest may serve the practical

interests of natural life, and to that extent the new interest is practical. Or the new interest may give rise to a theoretical attitude that is totally unpractical. A third possibility is a synthesis of these two: a new sort of *theoria* that consists in a synthesis of these two forms of life and life's goals. This last would be a higher kind of practice guided by the ideas of truth and scientific reason. Another kind of synthesis would be specialization of the idea of science into special sciences and the technology founded upon them, whereby the idea of theory becomes human, individuals become thinkers, philosophers, and theoreticians, around whom there spring up a circle of thinkers. The question that needs to be answered is, If a certain attitude made its appearance, what led to its concretization in certain individuals? The talk of an attitude as a historical "figure," like the Hegelian "shape" of consciousness, gives the original concrete historical reality. Is the individual thinker subject to its constraints? Husserl does not push his historical-philosophical questioning any further.

Husserl's purpose is to locate the essence of Europe as a spiritual entity: he finds it in this idea of pure theory, which arises, we do not know how, as a power that continuously challenges and critiques the other, already established power, namely, tradition. The theoretical spirit undertakes a critique of traditional beliefs and practices, of religions and myths in the light of its own standard or norm, and this critique becomes an infinite task.[9]

Rationalism

Is this not a return to that discredited rationalism, the glorification of science and intellectualism, which came to prominence in the Enlightenment?

In reply, Husserl reminds us that we should understand "rationality" in the authentic, genuine, and higher sense,[10] not in that confused and narrow sense which German Idealism had already brought into discredit.

"Reason" is no doubt a very broad concept. Even the inhabitants of Papua New Guinea are rational, are humans inasmuch as they pursue their goals among what are for them practical possibilities and pursue methods to reach these goals. They too are rational animals in the old, familiar cliché. But philosophical reason, critical rationality of measuring beliefs using a norm of evidence and justification, introduces a new stage in the development of human rationality. Once philosophy has come into being, it claims universality. This philosophical rationality serves, as it were, the role of the "true brain" of the European mind, but is not therewith restricted to European culture. (I should add, even if Husserl does not explicitly say so.)

But to arrive at this universality, must we not distinguish between philosophy as a historical fact and philosophy as an Idea?[11] As historical facts, the

philosophical systems are incompatible with each other, just as every special science harbors inconsistencies within itself. The Idea is the Idea of an endless task, which can be actualized only in stages. The Idea of Reason is grasped and pursued by humans only one-sidedly. The one-sidedness is not in itself bad, provided one keeps in mind its one-sidedness, so that a true philosopher should not absolutize any one-sided truth. The same risk of one-sidedness also belongs to the historical actualities of the practical Idea. A certain reflexivity therefore belongs to philosophical self-consciousness.[12]

The naivety to which philosophers tend to fall prey is characterized by Husserl as "objectivism." One of its forms is naturalism or naturalism of the spirit. This "finitization" of nature and of spirit runs counter to the discovery of mathematical infinity within the heart of nature, not to speak of the spirit. Spirit, at most, has its position in the spatiotemporal framework of physical nature; hence, the reality and objectivity of spirit. Reason has proved its efficacy in explanation of nature. The same method must be true of spirit. We have thus a *crisis of reason*.

The scientific researcher removes all subjectivity from his picture of the world, but he does not thematize two aspects of his own work: the subjective acts of thinking that he performs, and the life-world that remains the abiding foundation of his work. The experienced life-work as well as the working, researching, thinking subject, are totally "forgotten." This is as much true of the psychologist's investigation of the psyche. Through the objectivism of psychology, the psychologist equally well forgets and bypasses the performing of subjective acts.

What is urgently needed, Husserl says, is an understanding of the nature of "spirit."[13] Consequently, it has become completely clouded and confused, as to the proper relation between the natural sciences and the sciences of the spirit. This remains an insoluble problem as long as we are constrained by the prevailing objectivism. An objective science of the spirit is just impossible.

Spirit is, in itself and for itself, autonomous being. Nature is only seemingly so. The objective nature, along with its seeming autonomy, is a product of the scientific researcher's spiritual activity, and so presupposes the science of spirit. The two—natural sciences and spiritual sciences—cannot be equally qualified.

Spirit needs to reflect on itself, instead of being turned outward. Then the spirit will recognize itself as the source of all those subjective acts in which validities of natural sciences are being constituted. Phenomenology has brought about a way and a method of systematically exploring this process of constitution. For the first time, phenomenology has systematically explored the spirit qua spirit.

Thus the much talked about Crisis of European life can be understood from the perspective of the teleology of European history. This latter requires a genuine understanding of the essence of the phenomenon "Europe." The concept of Europe is understood by Husserl as the "historical teleology of the unending rational task," which was born along with the idea of philosophy. The *Krisis*, then, is describable as a seeming dissolution of those ideas of Reason and therefore of rationalism. However, the rationalism that is endangered is not true rationalism but that which enters into an unholy alliance with "naturalism" and "objectivism," and which therefore is only a false rationalism.

The European spirit can be reborn only if we fight this irrationalism, and defeat the false rationalism in the spirit of *Heroismus der Vernunft*, and reestablish the genuine ideals of Reason. This battle will be sustained by the faith that only the spirit is immortal.

I will reserve my comments on this important chain of ideas, presented rather lucidly in the Vienna Lectures, until I have finished my review of the Prague Lecture, and so rest of the *Krisis* volume.

The Prague Lecture and the Main Text of the Krisis Lecture

It appears that the original manuscript of the Prague Lecture is not preserved in its entirety. But the printed part that appeared in the Belgrade journal *Philosophia* was available, and of course the large number of texts Husserl composed in the years before and after the lecture. These constitute the main text of the *Krisis* Lecture, with three parts. Part I bears the same title as the Prague Lecture. We shall quickly review these materials, keeping in mind the fact that the *Krisis* is not a finished text.

The Crisis of the Sciences as Expression of the Radical Crisis of Life of European Humanity

Husserl begins with the question, Is there really a crisis of the sciences, when the sciences have increasingly become more and more rigorous, and overall successful? The limitations of classical physics have been overcome, and the construction of mathematical theories is far advanced, even if these disciplines have not yet reached their final theoretical forms. Humanistic sciences, leaving aside psychology, have also been making progress, and seem to be better off when compared with philosophy. Hence the initial skeptical question, Is there after all a crisis of the sciences?

Husserl is not concerned with the foundation question of the sciences in the usual sense, he is not concerned with the scientificity of the sciences in the

standard sense. Rather, he is asking what significance the sciences have for human existence, for the total worldview of modern man, for the question about the meaning of human life. If faced with this sort of question, Husserl tells us, we find that inasmuch as the sciences have excluded *subjectivity* from their concerns, they have nothing to tell us about how we ought to shape our lives. In this exclusion of subjectivity, psychology took the lead, and other sciences followed suit. There is no place for values in a world of mere facts. In a brilliant sentence, Husserl writes: "Merely fact-minded sciences make merely fact-minded people."[14] Using Goethe's statement in *Faust*, Part I, Husserl says, "Reason turns into nonsense, and well-being into misery."[15] Science has nothing to say about the meaningfulness or meaninglessness of human existence.[16] Does it leave room for human freedom?

In order to emphasize the crisis of modern science, and so of modern life, Husserl proceeds to show that this was not always so. It has not always been the case that human questions were excluded from the sciences. As a result, from the Renaissance onward, European thinking and life turned against its medieval modes, and gave itself a new form of its own freedom, to give itself its own laws out of its own free philosophical rationality, so that theoretical philosophy becomes the first principle, freed from the constraints of myth and tradition. Philosophy aimed at a universal knowledge of the world and humanity in the spirit of absolute presuppositionlessness. Practical autonomy followed the theoretical. Active human existence and the surrounding world were sought to be reformed anew in accordance with philosophical norms.

Husserl here understands by "philosophy" not a special discipline but the science of the totality of all things, which is to be a strictly rigorous theoretical system that will deal with problems of fact as well as problems of reason, of temporality as well as of eternity. The positive conception of science is what remains of this grand idea, a *Restbegriff* when all those "highest and ultimate questions" are excluded from the sciences. This means that all questions of "Reason," all metaphysical questions, including the question of "God" (which is the concept of absolute Reason as the teleological source of all reason in the world), are excluded, since they exceed the questions of fact. As a consequence positivism comes to devalue philosophy.

Husserl was impressed by attempts to reform education in accordance with philosophical ideals, which took place in the eighteenth century, and emotionally looks back at the hymn *An die Freude* composed by Schiller, and writes: "No greater contrast is thinkable than of this spirit (embodied in this poem) and our spiritual situation (today)."[17] And the difference is due to the dissolution of the idea of a universal philosophy (with the three components: unity of all beings, a rational ordering of regions of being, and the problem

of Being in general) in the hands of a methodology that is oriented after the positive sciences.

What Husserl finds unaccounted for, and inexplicable, is the relation between the separated regions of being that each positive science thematizes and the unity of Reason. Since Reason determines what is, can a region of what is—with its own separate truths—be separated from Reason? With the dissolution of the unity of Reason, each separated positive science claims autonomy but has no resources to understand its historical genesis from within philosophy. The crisis of Reason is unavoidably a crisis of the sciences, of their rationality, of their scientificity. The collapse of faith in Reason also leads to man's lack of faith in himself, in the certainty of "I can." Reason gives meaning to everything, including the sense "truly is." Both collapse together. Husserl asks us, as children of this skeptical age, to learn from history, to look back at our beginnings, on how we arrived at the place where we are.

Husserl listens, in particular, to the history of modern philosophy, from Descartes onward. This, he believes, will help us to regain our confidence in Reason. This history, he insists, shows the *telos* toward a manifest Universal Reason. European philosophy on this reading contains this hidden *telos*, whereas he says, quite controversially, that "India" and "China" are "anthropological types." In course of this review, we will ask questions not only about what he means by the last claim but also the validity of his singling out European philosophy to be the place where universality is destined to manifest itself. His faith in, and glorification of, Reason—the Unity of Reason—has been severely criticized by philosophers after him, and we would have occasion not only to examine these criticisms but also to ask whether this position of Reason is compatible with the concept of reason he develops, in the true phenomenological spirit, in the final chapter of the *Ideen I*. For the present let us move on to the Part II of the *Krisis*.

Origins of the Modern Opposition between Philosophical Objectivism and Transcendental Subjectivism

For the purpose of finding an answer to the problem that is implicit in the above title, Husserl begins with examining the nature of the transition from ancient geometry, mathematics, and physics to their modern transformations effected by Galileo.

Euclidean geometry already was aiming at the ideal of a deductive theory, founded on axiomatic basis and developed in a series of apodictic deductions. This generates a whole that is evident to pure reason. But—and this is Husserl's reflection on the ideal of deductive theory—Euclidean geometry and ancient

mathematics recognized only finite tasks and an a priori that is finitely closed. The possibility of an infinite task, which is so evidently connected for us with the concept of a geometrical space, was not recognized by antiquity. The ideal space, which for us is endless, and yet becomes the subject matter of a closed, unified theory, was not there for antiquity.

The idea of a rational, infinite entity, with a rational science that would determine it systematically, was an "unheard-of novelty." The endless world is here a world of entities, each one of which can be completely determined by a rational science. This is true not only of ideal space but also of formal mathematics—all guided by the idea that the totality of being is a rational totality. From this, and along with it, arose the idea of a mathematical natural science. There came into being the idea of an infinite mathematical horizon. Modern man came to conceive of the all-including totality of beings as a universal mathematical science of nature, Galilean science. Nature itself became a mathematical manifold. Husserl is concerned with the meaning of this mathematization of Nature and the thoughts that motivate it.

The idea that lay as the self-evident foundation of Galilean science, on Husserl's descriptive interpretation of it, is the belief that right within the subjective-relative world of appearances there lies the universal, evident, structures of pure geometry, pure spatiotemporal form, which can be constructed into pure ideal structures. And yet Galileo was not, we should be careful to note, a physicist in the full contemporary sense, inasmuch as he was not thinking with symbols that are far removed from intuitive contexts.

Galileo found it self-evident that the pure ideal forms of pure geometry have their application in the world of sensible experience. The transition between the pure theory and the empirical world was so self-evidently reliable that one did not even distinguish between the pure space of mathematics and the space of experiential actual world. Husserl asks us to note very carefully Galileo's idea of mathematics, but also what lay, even if unrecognized by him, as the hidden presupposition of his physics. The motivating idea was that the pure mathematical forms (such as geometrical straight line, plane, and other geometrical figures) can be transformed by phantasy into sensible forms, that, in effect, the two domains (those of pure forms and those of sensible shapes) can be conceived of as connected by conceivable gradually intervening forms (as more or less "straight," more or less "plane," more or less "curved").

The perceived things are characterized by typicalities, by more or less identities, similarities (with other things), and temporal durations. The same is true of the abstract forms and shapes of things; they too are characterized by a more-or-less graduality. The usual everyday practical interest is satisfied by such more-or-less approximation. A more-or-less straight line is all that we

need for everyday purposes. But there are interests, such as the technological, which demand a much closer approximation. As technical interest becomes finer, one needs closer and closer approximations, so that one can speak of an open horizon of conceivable improvements. We have thus a *Vervollkommenungpraxis*, the practice of effecting more and more perfection aiming at the limit-forms.

This kind of consideration leads Husserl to distinguish between a *real praxis* (such as making finer scales) and an *ideal praxis*. The latter, by a process of pure thinking, remains exclusively in the domain of pure limiting forms, using methods of idealization and construction that have become intersubjectively available processes. The world of ideal objectivities, like all cultural worlds, is apprehended as embodied in a physical body, such as written documents.[18] This mathematical practice achieves an exactness not available for real, empirical practice. As distinguished from empirical things, the mathematical objects admit of determination in their absolute identity and precision. Elementary geometrical forms such as a straight line, a triangle, or a circle are constructed following a method that is intersubjective and universal. From these elementary structures, more and more complex forms were constructed. But there always continued that reference back to the pre-scientific, intuitive surrounding world. Forms in this surrounding world allowed them to be determined by measurement. But the empirical forms of whatever level of complexity, although given as experienced facts, still are not "intersubjective for every one."[19] Nonetheless, the measurement technique helps, by discovering *the practical* possibility of choosing some basic forms as *measures*, to determine the relation between these measures and other empirical forms, and thereby to precisely determine the forms of these empirical bodies with some intersubjective precision. This empirical act of measurement along with its practical, objectivating formation, could be idealized—by a change of attitude into a purely theoretical one—and transformed into a purely geometrical procedure. The art of measurement thus prepared the path for the possibility of a universal geometry. The mathematical idea of a limit was brought into relation with empirical, intuited structures of empirical things. Without fully realizing it, this achievement was already there for Galileo. Geometry was applied, in his thinking, to physics.

Wherever there is such a method for measurement of geometrical forms—so runs Galileo's thought, according to Husserl—we can overcome the validity of subjective apprehensions, thereby being led to an identical, irrelative truth that can be seen by everyone. We discover a true being-itself, although presented in the form of empirically given facts. It is important to note how Husserl—and on his interpretation, Galileo—understands the possibility of *applied geometry*, i.e., how pure geometrical determinations (of distances, shapes,

sizes, etc.) are *read into* concrete empirical forms that are originally given as forms of sensuous qualities, such as colors, sounds, and smells.

What mathematics does in order to make possible a precise knowledge of empirical nature and natural processes is twofold. First, through an idealization of the spatiotemporal forms of the world, mathematics creates a world of ideal objects. The space and time of life-world are thereby transformed into an objective world available to everyone, i.e., an infinite totality of idealities. The subjective-relative world of everyday experience is thereby transformed into an objectively determinable world. In the second place, a new kind of knowledge of the empirical world of things is made possible, in effect an "approximate" knowledge, an inductive anticipation of the way things change and will change in space and time.

This gives rise to the question: Can this application of geometry to the spatiotemporal empirical forms of things of the life-world be extended to other aspects of things, to their real properties and real-causal relations, to the material fullness (*Fülle*) of sensory qualities? Can a similar constructive determination be extended to them? Husserl finds in this possibility a fulfillment of the ancient conception of philosophical knowledge, which inspired Galileo as well. If the sensuous qualities are not themselves directly mathematizable, is it possible to mathematize them indirectly?

Direct mathematization of the sensible qualities is impossible even though these qualities do admit of "gradualities," of "more or less," for they cannot be measured with increasing exactness. The geometry of ideal forms to which empirical measurements approximate underlies exactness. In the case of sensible fullness, there is no such geometry. The configuration of qualities is very different from the configuration of extensive properties (length, depth, etc.) leading to a world-form. The qualities are not idealizable, the concept of approximation does not in this case have the same or even similar meaning. However, *indirect mathematization* is still possible inasmuch as these qualities are, in a peculiar manner, coupled with the other (i.e., spatiotemporal) forms. There is also the universal causal form, such that every change, be it of form-structure or of sensible qualities, must have its cause in a corresponding change in the domain of form-structures. Every sensible quality—color, sound, smell, heat—in its specificity can serve as an index for occurrences in the domain of form-structure. The latter, as we know, allow of idealization, which makes possible an indirect mathematization of the concretely experienced world. The seemingly disconnected experiences of qualities then can be indirectly mathematized. Thus it became sufficient to Galileo that pure mathematics can be universally applied to the concrete world. Each experienced sensible quality becomes now an index for an infinite process of divisibility ad

infinitum. The entire concrete world becomes thereby permeated by infinities, not only of structures, but also of specific qualities. We thus arrive at a general hypothesis that a universal inductivity rules over the perceived world. This for Galileo was not a hypothesis but a sufficient truth. This self-evident truth needed to be used to make modern physics possible. A method was needed for measurement of the processes, which are indicated by changes in the sensible qualities. What was needed was a research method into the essential presupposition of a mathematical objectivation, which would be able to determine the real, concrete datum within the structure of universal causality. That would be modern physics.

Galileo was the discoverer of the mathematical methods of measurement and determination of given data within universal experience. He found out how to mathematically express the actual causal interconnectedness in formulae. Empirically inexact qualities were used for empirical data, and measurement became a practice that measured its own accuracy in the light of increasing perfection. The method became one capable of continuously improving upon itself. Every measurement became an approximation to an ideal goal. Causal laws of nature were expressed in functional dependencies of numbers.

The Galilean motivation was guided by a hypothesis, which despite centuries of confirmation still remains—according to Husserl—a hypothesis.[20] Natural science, by its very essence, lives in and through endless hypotheses and endless confirmations. The ad infinitum belongs to the very nature of the natural sciences. In this process, there are no doubt better and better theories. True Nature remains the distant pole of infinitely many theories. Notice that this infinity is very different from the infinity of approximation to a perfect straight line.

Husserl now proceeds to interrogate the precise significance of the formulae used by the natural sciences, the original meaning of the quantities in functional coordinations. Once one has arrived at such formulae, one is able, with their help, to anticipate the practically desired cause of experience in the perceived world of actual, concrete life. Mathematization thereby becomes of significance for practical life. However, one is misled to believe that the true being of nature lies in these mathematical formulae.

Numerical relationships, however, seem to be completely dissociated from all intuitive actuality. Geometry is arithematized, the entire range of pure forms is thought of ideally as measurable, and the kinds of measurement are expressed numerically. This arithematization leads to an emptying of the meaning of the formulae; the spatiotemporal idealities of geometry are transformed into numerical and algebraic formulae, leading to an unconscious and unreflected-upon shift of meaning, in the course of theoretical practice, of

the method employed. This formalization culminates in a theory of manifolds embodying the theory, which is now distinguished from the mathematics of pure induction. Such a transition, from contentual (*sachhaltiger*) mathematics to pure formal-logical theory, leads, despite its theoretical value, to a sort of technical thinking in which the original sense of mathematization is lost. There occurs a transformation and displacement of significance (*Sinnverschiebung*) that is dangerous.

The entire significance of the formulae lies in their serving as merely pathways, but now they pretend to be themselves the goals to be reached. The whole of mathematical physics, including experimental physics, moves within this transformation of meaning. Clearly Husserl is, in these remarks, concerned not with Galilean physics but with more contemporary development of the sciences. However, already Galileo notices a displacement of everyday life-world by the mathematically constructed world. If geometry originally arose from the act of measurement of fields, the geometry of idealities had already moved away from this practical life-worldly beginning. Idealization had already gradually distanced geometry from the original source of significance (*Sinnesfundament*). Galileo did not question this emptying of meaning. He did not quite realize that the application of pure geometry to the actual life-world was not self-evidently intelligible but hides within its claims a complicated meaning-displacement.

Philosophical reflection on this situation stops with the idealized nature, but does not penetrate back to the prescientific life-world in which all meanings have, in the long term, their source. The symbols of natural science cover up this life-world as "a garment of ideas" (*Ideenkleid*)—as a result of which we regard as the true world what is really a product of method. How could such a naivety be possible?

This sort of reflection leads Husserl to remark that Galileo, the discoverer of mathematical nature, is also the genius who could cover up the underlying problem.[21] His entire theory of nature is discovery-concealment (*Entdeckung-Verdeckung*), which we have taken, as in our times, as simple truth.

As a consequence of his mathematization of nature, Galileo had to maintain that the specific sensory qualities are merely subjective. This entails a devaluation of the entire domain of truths of prescientific life, even if these truths, despite their subjectivity, point to the transcendent being-in-itself lying behind them. Connected with this consequence, we have to mention a self-interpretation on the part of the physicist. This self-interpretation consists in the claim that we are in possession of inborn capacities for apprehending true being, the being-in-itself, prior to all experience, with the help of the mathematical idealities. Although the mathematical idealities were taken

to be a priori, the natural laws were regarded as inductively determined and therefore not a priori. Husserl detects a deep unclarity in the way these two, the pure mathematical, spatial, idealities, and legalities and the specific natural, inductive, probable laws, are distinguished, when nature itself is taken at bottom to be a mathematical system. The same unclarity is reflected in the distinction between pure, i.e., a priori, mathematics and applied mathematics, between mathematical existence and the existence of reality that is mathematically structured—at another level, between pure mathematical manifold and space. All this is a consequence of the loss and concealment of the original life-worldly significance of science. The technician of method cannot reflect on such historically developed unclarities.

The entire foregoing discussion culminates in a reflection on the method pursued by Husserl himself. He is reflecting on the historical genesis of the sciences, and through such reflection on the origin of modern spirit. He is tracing the original motivation that has led to the reigning conception of nature. We find this conception first perfected by Galileo, which is why Galileo is taken here to stand for the coming into being of the modern idea of science.

But what comes first: an understanding of the origin, or an understanding of the natural sciences in their present shape? There is no doubt that Husserl has no way save following a zigzag path back and forth: reflection on the original sense and on all the displacements of meaning and self-understandings, on the one hand, and understanding of the state of science today, on the other. With this kind of reflection back and forth we can gain a deeper understanding of the spirit of modern human mind.

Only reflection on historical origin will enable us to overcome the naivety, the philosophical naivety, that underlies present-day science with its objectivistic philosophy. This naivety will be overcome, in other words, by a return to the naivety of prescientific life-world and reflection on it. All such reflections are naturally critical. Husserl adds, "for existential reasons,"[22] but does not explain what he means by it. But he gives indications that such historical reflection will serve the cause of our freedom.

Without pausing to elaborate on this last-mentioned "existential claim"[23]—we will return to it at the end of this book—Husserl inquires into the origin of modern dualism between matter and mind. Once nature became a "theoretically closed world of bodies," the world-in-itself got split into Nature and the mind. Descartes first announced this dualism, and proposed a fully scientific psychology, fully freed from the prejudices of the earlier epoch. Husserl undertakes a critique of naturalistic-physicalistic psychology in order to show how a transcendental motive grows out of this critique. He follows a path he had traversed in *Erste Philosophie I*.

On Husserl's reading, there begins to prevail in modern philosophy a rationalism he calls "physicalistic rationalism," which regards the world in itself as a rational, systematic unity, every particularity belonging to it being, right up to the end, rationally determinable. The form of this system is purely mathematical. But at the same time, this determination right up to the end is attainable only through inductive means. One feels confident to move from the known to the unknown. At the same time, there is progressively approximation of the given data to the mathematical ideal. As a consequence, man acquires greater and greater practical mastery over the practical surrounding world. Consequently, this mastery extends to other humans, including oneself, as parts of the surrounding world. This also becomes true with regard to goods and values. Man becomes a mirror picture of God. Or, Husserl adds, one can say—using the powerful mathematical analogy—man becomes "the infinitely distant man."[24] God is also, in a certain sense, idealized.

As a consequence of this universal rationalism, all the other natural sciences, including the biological and concrete natural sciences, become, in the long run, physics. Physics, in the language of more recent scientists (after Husserl), promises to bring into being "the science of all sciences."

Here lie, according to Husserl, the initial difficulties of this physicalistic naturalism. Along with the remarkable success of the sciences, it was increasingly impossible to account for these very epistemic accomplishments. The evidence with which the working scientist arrives at his results cannot be accounted for within any of the sciences, including naturalistic psychology. This initial difficulty, on Husserl's reading, opens the way for transcendental subjectivism. The tension between and natural interinvolvement of universal objectivism and transcendental subjectivism characterize the history of modern thinking, marked by the rise of "theory of knowledge." This tension and the resulting development of transcendentalism points to the final form in Husserl's phenomenology, especially phenomenological psychology. Husserl demonstrates this through a historical reflection which is not of the more usual sort, but which is deeply teleological. The reflection begins by identifying the goal, the "primal institution," the teleological beginning of European spiritual history. The primal motive remains alive in the subsequent generations in sedimented forms, to be awakened and interrogated in order to be made alive with their hidden historical significance. In this way, the entire past is "presentified" as living, which makes possible a responsible critique of the entire tradition from within. What appear now to be prejudices are "unclarities deriving from traditional sedimentation."[25] Philosophy will understand them, and thereby become free from them. Such a historical reflection cannot be evaluated by citing texts of the philosophers of the past. What is needed is to presentify,

render alive, their secret intentions, and thereby gain a total view of the historical process.[26] This history is, to be sure, not a history of bare facts and events to be gleaned from documents but rather an intentional history of the way a primal, originating *telos* unfolds itself.

Life-World and Transcendental Philosophy

In spite of his deep questioning of the very possibility of the natural sciences, Husserl allowed an unquestioned presupposition to remain for his philosophy. This presupposition is none other than the everyday life-world in which we all, philosophers and scientists, have our lives. We are also subjects for this world, experiencing, thinking, evaluating subjects directed toward this world. This world continues, for us, to have the sense of "Being," the one world, even when some of its contents are corrected and revised.

Sensuous experience plays a central role in all our confirmations in our practical life. Everything that presents itself, within the life-world, as a concrete thing has its body, even if it is not merely a body. An animal or a cultural object is such a thing. Its bodily aspect is given to us only in sensory perception. Kinesthetic experience as expressed in "I move," "I am doing it," are able to present aspects of this aspect of the perceptually appeasing object, in intimate interconnection with perceptual appearances.

With regard to the body as it is functioning, a distinction between *Körper* and *Leib* is important. *Leib* is the uniquely actually perceived body, it is my *Leib*. But my *Leib* is also among other *Körper*, while some *Körper* within my perceptual field acquire the sense of being *Leiber*, lived bodies of other subjects. The word *Leib*, as distinguished from the mere *Körper*, points to the kinesthetic experiences in which my ego functionings, such as seeing, hearing, carrying, pulling, hitting, etc., belong in a unique manner.[27] But we are not lived bodies alone, we, each one of us, is an ego-subject, each is an I-human. As I-subjects, we are directed toward thematic objects. The acts themselves, in this engagement with objects, are ours. But we can reflect on ourselves, on our activity, at any time. In this way, consciousness of the world is caught up in a continuous movement, change of modes of appearing, modes of affection and action. The world is not for me alone but also for us as we live with one another. The world is the world for us all, for the we-subjects, which can be thematized while something remains unthematized and anonymous.

We, scientists and philosophers, as so functioning, also find ourselves in the world, in our special mode of being. The world presents an infinite region of "validities of being" (*Seinsgeltungen*), and as such is the presupposition of all our scientific and philosophical thinking. That the world is always

presupposed is a self-evident obviousness. All our questionings are performed on the basis of this world. All our practice no less presupposes this world—even our "theoretical practice."

Let us question this presupposed basis of Kantian thinking, and evaluate it. What we discover is that this world contains an infinite system of new phenomena belonging to a new dimension. These phenomena are pure subjective phenomena, not sensory data but rather mental acts that, in an essentially necessary manner, constitute the meaning-structures out of material that had not been previously discovered in this realm. Husserl's claim is that no science, even psychology, had previously discovered this realm. Even Kantian philosophy had no inkling of this closed region of subjective phenomena that function in all life, in all experience, and in all thinking. Philosophy cannot let these remain in their anonymity. The presupposed life-world is a "universal spiritual acquisition," this unity of a spiritual structure, as a sensuous structure that is constituted by a universal, functioning subjectivity.[28] It is a part of this conditioning function that the constituting subjectivity objectifies itself as a part of the world.

Husserl now distinguishes between objective experience of the world (which is the usual one) and subjective world experience. The former is "from the outside," and things in the world are objectified in it. The latter is "from within" and is experience of the subjectivity that externalizes itself.

The Kantian transcendental subjectivity is such that it cannot be intuited, and so Kant's language of "abilities," "faculties," and "form-giving" seems unintelligible to readers. What needs to be accomplished is to bring the subjective life in which life-world objectivities are constituted to clear intuitive givenness.

If Kant's predecessors, especially Locke, saw that the sciences are accomplishments by the mind, they were nevertheless operating with a naturalistic psychology. Kant immediately went back to Lockean psychology. But if the accomplishments of the sciences have to be accounted for, these constitutive functions of the mind shall be operative in a way that totally overcomes the pre-Kantian naturalistic psychology. We have to delve deep under the surface, uncover an "infinite depth dimension"[29] and see into the working of the spirit—this is the task Husserl takes up, as contrasted with Kantian philosophy. For this purpose we have to constantly bear in mind that the scientist, or the philosopher, presupposes the world, the life-world, as the constant basis of his "theoretical" inquiries. The life-world provides the constant "sense of validity" for our theories, from which the scientist derives all his "self-evident" assumptions. This presupposed world has to be made the theme for scientific inquiry. We have to understand the "standing," "sense of being" (*Seinssinn*) of this life-world, its mode of being, prior to the theories of the objective sciences.

A Science of the Life-World

Since the sciences are founded upon the life-world, what kind of science is to be the science of the life-world?

The scientist uses the life-world experiences in his research but does not himself reflect on that use. He makes use of persons, apparatus, the space and time of everyday experience, the space of his institute, etc., but he cannot possibly question how from his subjective experiences objective being is considered. To the contrary, the scientist dismisses these experiences as "merely subjective," from which "objective truth," by contrast, derives its meaning. But the subjective-relative still serves the scientist as the source of his evidence and source of all his confirmations.

The implied contrast between the two—the subjective-relative and the objective being-in-itself—lies in this, that the latter is a logical, mathematical, and theoretical "substraction" and *is, in principle, unperceivable,* while the former is actually intuited. The subjective is not a mere theoretical "substraction." Nevertheless, traditional philosophy has given it a lower status under the name "doxa." Husserl aims at restoring it to its "higher dignity" in the grounding of knowledge.[30] For this purpose, we need to free ourselves from the modes of thinking leading to the idea of the superiority of the objective sciences.

The logical and mathematical idealities, which the objective sciences use, are not found in the life-world but are made by humans. We scientists continue, as we engage in our research, to be humans in the life-world. The entire science we thus construct, in spite of our sense of objectivity, are nevertheless our experiences and thus subjective-relative. The hypothesis of an in-itself-being is our making. It is not a practical hypothesis meant to facilitate our life, yet all the scientific theories and results of research have their validity for the life-world and continue to impact the life-world. How to understand this situation systematically? In raising the question of a science of the life-world, Husserl is a completely new beginner. This question has not been asked before. The question is, in part, the question about the relation between scientific theories and thought and experiences. The multiple meanings of the word "experience" have served to conceal the problem under the cloak of "theory of knowledge."

In order to be able to come face to face with the deepest problem, we need to go through a series of *epochés*, each providing a step for our entry into the depth we will have to deal with. First, we are to perform an *epoché* with regard to all objective sciences, their theories and results—indeed, all theoretical interest and actions that stem from such interests. Under such an *epoché*, the sciences and the scientists remain what they were, only we do not participate in their interests. Science becomes the business of the scientist, his "profession,"

his *Beruf*. Every person has his *Beruf*. Every *Beruf* has its time, the *Berufzeit*, within the person's personal time. Scientific research is one such *Beruf*, even if treating science as a *Beruf* one seems to overlook the value of scientific research. Even the "phenomenologist" does his phenomenology as a *Beruf*. But it, like religious conversion, is a total transformation of one's existence.

We can still ask, Is it possible to formulate universally valid truths about the life-world? We must be able to do so if a science of the life-world is to be possible. Such universal truths, if they are available, have to be valid for everyone and once and for all time. But don't we find that while all Indians agree as to what they find in their life-world, is it not possible that the Chinese and the Congolese have a differently structured world? Again, one may want to insist that in the midst of all such differences, the life-world always has a common structure that itself is not subjective-relative. One such may be the spatiotemporality of the life-world, provided we do not understand this spatiality and this temporality in terms of any of the mathematical idealities and their "exactness." Similarly, the material bodies that we encounter in the life-world are not bodies of physics. The same is true of life-world causality. In general, the categories of the life-world, though bearing the same names, do not conform to the theoretical idealizations of the objective sciences. On the contrary, every objective a priori refers back to the corresponding life-world a priori as its foundation of validity. A clear demarcation is assumed and preserved by the first *epoché*, namely, of the objective sciences. The same holds good of modern logic, which is enormously sophisticated, and at the same time tragically naïve. What Husserl will have is a grounding of this logic, not logically, but in the prelogical a priori.

The life-world is for us the world of all "things" that have their positions in space and in time. Thus Husserl comes to speak of *an ontology of the life-world*. The world is, for us, the universal field of all actual and possible practice. To live is to live constantly in the certainty of the world and consciousness of objects in the world. The world is not a thing, an entity, an object, but has a being in the most extraordinary sense. Not admitting of any plural (such as "worlds"), it always remains the *horizon* of our consciousness of objects, our goals and practices, the universal field in which all our acts, experiences, and cognitions have their intentional directedness. This characterizes our most common wakeful living. But this normal wakeful living may be interrupted by another kind of wakeful living in which we are not naively directed to the things but turn to the things, in their modes of givenness, their subjective appearings and modes of validity, and in all these attend to how the world comes to its presence for us. This involves a total change of attitude, brought about and maintained by the will. We are now conscious not alone of distinct

things but also of the syntheses that make possible the sense of totality of the *pre-given* world. In naïve, natural living we do not even need this word "pre-given." But with a change of our interest, we discover that the world was pre-given and we begin to see how this pre-given world comes to have that sense for us. Can we speak now of a science of the universal mode of pre-givenness of the world?

The first *epoché* that Husserl had us carry out was the *epoché* with regard to the objective sciences. We discover that even after this *epoché* the world as the pre-given ground remains. The historian who surveys all the changing life-worlds, the ethnologist who knows the different life-worlds of different peoples, they all nevertheless presuppose the unquestioned world as the ground of all their scientific pursuits. We need now to put into effect a completely novel change of attitude, another *epoché*, with regard to the pre-given world. However, we need to be more precise about this *epoché*, for which purpose I will use a text that serves as *Beilage* XX to the *Krisis* volume.

In the natural attitude, I always have the world as having valid being for me myself, as human being, and for other humans inseparable from me. In my wakeful life I am directed toward things belonging to the world. Things are, from the very beginning, in the very sense of their being, things for all. As and when I am directed toward a thing, I am, at least implicitly, related to others as co-subjects. It belongs to the sense of being of all things that a thing is related to the totality of subjects (*Allsubjektivität*). The world is given to me, as it is given to all. The world is world for all. Husserl now calls it "the ontological world-form."[31] To the world itself, ontologically, belongs the subject-object correlation.[32]

As I live an intentional life, intentionality originally is the actual aiming at a goal. All my intentions are intentions in this sense. They all, in all their movements, form a unity, as rays emanating from a unitary willing of my ego. This is my performance of the acts in a first sense. In a second sense, I perform my acts and live my acts not actually but as my habituality of willing. To say that the world is my universal (ground of) validity means not that I am always actually performing the world-experiencing and world-positing acts but rather that there is going on a synthesis of validity (*Geltungs-synthese*), which is a synthesis of aiming-at, goal-directed intentional acts caught up in a movement of habitualization. The totality of validity (*Geltungsganze*) as the totality of my inheritance (*das Ganze als Erwerb*), with the signature of "toward the future," is the world. It is this constant performance that I now, in the second *epoché*, inhibit. Inhibiting this entire life of acts and the resulting habitualization, I—as a result of the *epoché*—emerge in a new life of reflection, a new kind of activity of self-reflection, upon the *how* of my having-the-world.

This *epoché* cannot consist in step-by-step inhibition of each singular act of performance. Inhibiting particular performances of validity-positing sets up a new mode of validity on the basis of the same world-ground. The *epoché* must therefore be an inhibition "at one stroke" as it were,[33] a totally new mode of living, an attitude that raises me above, or transcends, the entire world-pregivenness. Moreover, this transcendental *epoché* is meant to be a habitual attitude which we resolve to take on once for all times,[34] not a passing act. It is not a casual change of attitude but is to make us, for the first time, radically free—i.e., free from being tied to the world, and along with the freedom, the realization of the essential connection between the world and world-consciousness. The world does not disappear from view but remains in view as the correlate of the subjectivity that confers the sense of its being. This last is not an interpretation of the world but a *phenomenon*.

The *epoché* results in the reduction of the world into a transcendental phenomenon "world" (and so of humanity to the phenomenon "humanity").[35]

This pathway to the transcendental domain is constructed by Husserl through the so-called Cartesian way he had eschewed in the *Ideen I*. The Cartesian way was recovered by purifying the Cartesian method of doubt of certain impurities, but it had the distinct disadvantage that it seems to have led to a rather empty transcendental ego that one did not know what to do with.[36] This remark of Husserl is not clarified at all, and the reader is at least left with the impression that the philosopher, in the excitement of his novel discovery, tended to devalue his earlier achievement (as Hegel, in his last years, had devalued his *Phenomenology* of 1807).

The Concrete Task

After this new *epoché*, the task is not to determine the true nature of the world and of things but to descriptively lay bare the Heraclitean flux of subjective phenomena that succeed in making the world appear and serve as the pre-given ground of the objective sciences. We are now focusing not on the things of the life-world but on the subjective modes of their givenness. And we discover, surprisingly, that in this new realm there obtains an essential correlation between the appearing thing and the appearances, in their changes from moment to moment (e.g., the perspectival appearances in the case of perception), which serve as being "of" that object and which form an entire horizon of non-actual and cofunctioning modes of appearing and syntheses of validity. The objects are given to us as being there (*da*), as present, but the present and enduring objects are, or can be presented, only in a stream of appearings, which include "retentions," "protentions, and "presentifications."

Fink's Remarks on the Problem of the Unconscious

Eugen Fink, who broke up the paragraphs and supplied the section headings of the *Krisis* text, adds an appendix to the text at this point, i.e., at § 46, on the problem of the unconscious. In this note, Fink warns against a rather superficial introduction of the idea of "unconscious," which is set up as a contrast with, and as providing the foundation for, an equally superficial understanding of consciousness. Consciousness is taken as self-evidently understood from everyday experience, and then "unconscious" is interpreted as only lacking the character of being conscious. When it is so interpreted, unconsciousness (or as it is often taken to be, Life) is advanced as the foundation of conscious life—thereby countering the philosophies that accord primacy to consciousness.

Now that we have a deeper notion of consciousness as what is *implicit* (non-actual, as Husserl says), we need a deeper notion of unconscious, of an intentional unconsciousness. Neither Fink nor Husserl provides us with one. For this we may have to turn to Ricoeur's work on Freud.

Return to the Subjective Phenomena

These subjective phenomena, which form a system, include the modes of presentation (which vary with variations in perspective), the kinesthetic experiences (which have two aspects, the inner and the outer bodily movements), the changing modes of validity that are "changes of being in appearings" (*Wandel von Sein in Schein*), such as "doubtful being," "possible being," "probable being," etc., change of modality of being through "correction," etc. We also begin to discover that our continuing experience of the world does not function alone but always functions in connection with others, each participating in the life of the other humans; all perceptions, presentifications, coherences, valuations, and their changing modalities are together—with such experiences of others. In this region, we find that nothing is an accidental fact, everything remains under essential lawfulness in the correlation between the world and subjective modes of givenness. Every entity is in a correlation and is an index for a systematic essential necessity, for an ideally universal system of actual and possible modes of givenness.[37]

We are here concerned with a many-layered, essentially structured, accomplishment of a subjective life in connection with the other subjectivities. These surface-appearings themselves, again, are unities that point to an even deeper manifold and, as it were, lead us into deeper and deeper, darker and darker horizons. At each level, constitution of meaning is built upon prior constituted meanings, thereby leading us from the finished product, an

experienced, intended entity, to its intentional step-by-step origin. We begin to recognize the pure subjectivity as intentionality, then as meaning-constituting step by step. An entire, hitherto undiscovered world comes to light, an infinite totality such that the problems regarding totality present themselves as the problems concerning a universal rationality.

As in the Cartesian introduction, here too one begins with the life-world, which serves, in the first reflection, as an index, or *Leitfaden*, for the questioning back into the manifold of modes of appearing and their intentional structures. A second stage of reflection yields the ego pole, whose subjectivity is only in intersubjectivity.[38] As intersubjectivity the ego is the constitutive and operative (*fungierendes Ich*) ego. Thus Husserl proceeds to tell us of new themes such as "synthesis of I and you" and also, equally complicated, *we-synthesis*. As the simultaneity of the egos, there occurs a transportation and the constitution of ego's horizon (the present, the rententional past, and the protentional future), and also the "universal sociality" as the space of all ego-subjects. All of this leads to an ontology of the life-world.

For describing the typical structures of the life-world we may "return" to the pre-*epoché* natural naïve attitude.[39] (This shows that we, with Husserl, are moving in a zigzag way, back and forth, between the transcendental and the pre-transcendental.) Again, we may return to the transcendental *epoché*, and the life-world would be transformed into a merely subjective "phenomenon," which remains a component of the concrete transcendental subjectivity. Within this *epoché* we can again attend to the a priori essential structure of the life-world, which we had gained earlier in pre-*epoché* naivety. *Thus we undertake changes of attitude, even if partially founded upon each other.*[40]

Some Difficulties

Husserl now refers to an "unexpected and at first unsuitable paradox" that threatens to render all his projects questionable.[41] Let us look into these problems.

1. Husserl seems to be compelled to admit two truths: the objective truth of the objective sciences, and subjective truth about the constituting transcendental subjectivity.
2. The *epoché* transforms the natural human interest in life and fully turns *away from it*. But if that were so, then it would not be possible to make perceiving-perceived, remembering-remembered, etc., the themes of transcendental science. The philosopher must, while within the *epoché*, live through the natural life. What, then, is the relation between natural living and the *epoché*?

3. The third difficulty concerns how, within the *epoché* that leaves us with the Heraclitean flux of constituting subjectivity, one can deal descriptively with the individual facticity of that subjective life, the individual correlations as they factually appear and then disappear, i.e., the full concrete facticity of the universal transcendental subjectivity.
4. The next difficulty concerns what may be called the paradox of human subjectivity, which is both subject for the world and at the same time an object in the world. How can a part of the world (which human subjectivity is) constitute the entire world? In doing so, i.e., in constituting the world, it must also constitute itself.

The Resolution of the Paradoxes

Let us begin with the last difficulty, i.e., the paradox of humankind as world-constituting and the world itself as including within its totality humankind. In order to resolve this paradox, let us return to the first of the above-mentioned steps of reflection. At this stage we discovered the correlation between the object pole and the modes of appearing. It was only in a higher stage of reflection that we discovered the ego, the I. We also encountered "the changes of meaning," "an I" and "the I's, or egos."[42] Then we had to face the questions, "Who are we, the subjects who perform the constitution of the world? Are we humans in the naturalistic-objective sense? But are not humans objects belonging to the world?"[43]

There is no doubt that we can raise the question regarding the modes of givenness of humans, and thereby their transcendental constitution. Are the transcendental subjects humans? Within the *epoché*, each human becomes a pure ego pole of his acts and habitualities, and in this sense a pure phenomenon; each ego is also all his performances, accomplishments, inheritances, and then a concrete life, and in this sense not a human.

I perform the *epoché*. Other egos may be performing the *epoché* together, in communion with me. But my *epoché* comprehends all others, and thus is exclusively mine. The *epoché* sets up, in Husserl's poignant language, "eine einzigartige philosophische Einsamkeit," "a unique philosophical loneliness," not surely to be constituted as a loneliness that arises from snatching me away, as if in a shipwreck, from my others. It is within this loneliness that there are constituted I as a human ego, other humans, and "the same world for all humans." There is thus an equivocation in the word "I": the I as transcending all natural existence, as exercising the *epoché*, etc., and the I as a human. The original I (*Ur-Ich*) can never lose its uniqueness and "personal undeclinability,"[44] and it becomes a member of transcendental intersubjectivity entirely

from its own resources and becomes a privileged member of the structure. We learn how the one and only one, unique, I constitutes the first sphere of objects, "the primordial object," through an intentional modification of itself, and it primordially comes under the title "experiencing the other,"[45] another I. Likewise, recollection in the sense of *Wiedererinnerung* constitutes the recollected as the past, "the past present," and the actual, streaming, present I constitutes, through "his" pasts, by self-temporalization, an enduring ego. Every transcendental I necessarily[46] constitutes itself as a human, and every human carries within himself a transcendental I, not surely as a real part, not as a real stratum of his soul, but demonstrable through self-reflection as self-objectivation.

Thus there is a correlation between the first reduction at the beginning of the ego pole and the ultimately functioning absolute ego in his uniqueness. At the very beginning, there is the world for me, pre-given with its validity of being, and along with all, including the sciences, the arts, communities, etc., I am certain of all this, as being a human in the world, which I do not and cannot doubt in the least. As a phenomenologist I try to understand this obviousness by backward-questioning into its origins in the constitutive performances of "my" transcendental ego, and I discover the correlation between the world and the transcendental subjectivity, which objectifies itself in humankind. New questions arise concerning this humankind—these are questions, still in their transcendental nature, such as the problems arising from human existence in a community, further problems concerning personalities of a higher order, problems of birth and death and sexuality.[47]

The Vienna Lecture (1935)

In the Vienna Lecture, given on May 7 and again on May 10, 1935, at the Wiener Kulturbund, Husserl takes up the theme of "crisis" of European humanity, and aims at throwing new light on it by developing a historical-philosophical idea of "European humanity." He begins by recalling the well-known distinction between medicine as a natural science and medicine as a system of nature cure (*Naturheilkunde*). The latter grows from the experience and tradition of the lives of the peoples, the former from the theoretical sciences of anatomy and physiology, in the last resort from physics and chemistry.

The sciences of human body have to be distinguished from the so-called sciences of the spiritual life, directed toward humans as persons along with their personal lives. By "life" here, Husserl reminds us, is meant life not in the physiological sense but rather as teleological, goal-oriented creation of

spiritual structures, i.e., to say, as creating culture within the unity of a historical process. With regard to social life as well, one can speak of "health" and "sickness," as also for political life. The nations of Europe are sick. Europe itself is in a crisis. What are the reasons for this crisis?

In order to answer this question, we need to answer the question, What is the spiritual "form" of Europe? How to answer this question? With the hitherto unthought of developments of the natural sciences in their search for mathematical exactness as contrasted with the subjective-relative nature of the intuitively experienced world, there is a tendency among scientific thinkers to subordinate the spiritual sciences to the natural sciences. Since spirit, in individual and social life, is always founded on a bodily and material basis, there is a tendency to explain spiritual phenomena by the laws that obtain in mathematically structured nature. There is pure Nature detached from all spiritual creations, but no pure spirit apart from natural foundation. Consequently, there is no exact science of the spirit analogous to mathematical physics. It is therefore common among thinkers to try to understand spiritual phenomena with the help of the way the natural world, which includes the environment, shapes the spirit. Such a view is, according to Husserl, completely false for the following reason.

Although it is true that the historian, or the scholar who seeks to understand the culture of a people, must take into consideration the physical nature, the environment, of those people, the nature he takes into account is not nature in the sense of mathematical physics but rather as if there is "before our eyes" the subjectively represented nature, the experienced nature in its actuality. The environment or *Umwelt*, in this sense, is a cultural, subjectively experienced world, a spiritual formation in our historical life. It is wrong, therefore, to look upon the surrounding world as completely other than culture, and the spiritual sciences are not, in taking account of the surrounding world, being grounded in natural science.

Furthermore, *natural science itself cannot be explained naturalistically.* On the contrary, like any historical phenomenon, it is itself a spiritual accomplishment of European humanity. The question regarding the spiritual life of Europe is, then, a purely spiritual-historical problem and deserves to be so handled.

The crisis, in Husserl's understanding, is intimately connected with the dualism of world-interpretations, and with the very same naturalism that he has by now shown to be false.

"Europe" signifies, for Husserl, not a land mass, a geographical unit, a territory, but rather a unity of historical life, of spiritual efficacy and creativity, of the goals, interests, efforts, and political organizations that have been brought about—which have unified all its various peoples, communities,

and nations. The spiritual form of "Europe" is, in the long run, to be found in the philosophical Idea that is immanent to spiritual Europe, the immanent teleology that has guided European humanity in freely shaping its historical life. This Idea is the Idea of Reason, which has generated unending tasks to be pursued. Every spiritual formation remains within a historical process. Within the history of mankind, we have subordinate categories of home culture and foreign culture. But these categories are all relative, and do not let us understand the larger picture of cultural history. As far as European humanity is concerned, its determining idea is an unending, infinite Idea, a normative goal.

A new attitude, an *Einstellung*, born in ancient Greece in the seventh and sixth centuries B.C. dominates it, a completely new spiritual formation known as "philosophy," a universal science of all things and a host of subordinate sciences. The emergence of philosophy is the original phenomenon of spiritual Europe. With the discovery of a new kind of norm, the *Ideas,* mankind took a new shape; it began to aim at realizing infinite ideals in life, in society, and in history, giving rise thereby to a new social and political order—*a new sort of historicity.*

Prescientific cultural formations—building with hands and earth—were finite and perishing. A scientific cultural formation, guided by the infinite normative Idea, is an ideal entity, inherited by, and passed on to, succeeding generations as valid, as Truth. These serve as foundations for higher-order truths. Truth, in the scientific sense, is unconditional truth, not merely factual, prescientific truth, it is Truth "for everyone." In prescientific life, there are only finite goals, there are no idealities and Infinite tasks. A new kind of historical existence opens up for mankind,[48] through which mankind assumed for itself an infinite task.

Even if it may be that Indian and other Oriental cultures developed philosophies that sometimes reached an interest in the world as a whole, even then for Husserl there is a fundamental difference between Oriental philosophers and Western philosophy. Only in the case of the Greeks—as Husserl interprets it—*does the universal interest rise to the level of a purely theoretical attitude* and one finds the rise of a new class of scientists and philosophers who pursue pure theory. This theoretical attitude brings about a complete break from the natural attitude of the originally natural life, a complete transformation (*Umstellung*). This natural life is living naively in the world, which itself, always there, is not made a theme. Greek philosophy precisely thematizes this world in its entirety. This requires an unconditional decision of the will and the cultivation of the new attitude in a professional life.

This new attitude may be itself practical and an extension of the natural-practical attitude or it may be a total transformation into a theoretical attitude.

The theoretical attitude may be exemplified in a profession, but is wholly unpractical. It involves an *epoché* of the entire natural practical interest. At the same time, a new kind of practical interest may grow out of a synthesis of the two attitudes, the natural-practical and the purely theoretical. This new practice undertakes a universal criticism of all life's goals and values, and a reshaping of mankind in accordance with this new critical spirit. Another possibility is the "finitization" of the infinite goal of the theoretical, giving rise to the special sciences and connected with the theoretical attitude.

Now, on Husserl's view, the so-called philosophy of the Oriental peoples—of the Indians and the Chinese—exemplifies a mythical-religious attitude which thematizes the world in its totality but which aims at serving mankind's practical goals, and should not be confused with the pure theory of Greek thinking.

While the theoretical attitude transforms man—some men—into "non-participating observers" (*unbeteiligten Zuschauer*)[49] and onlookers of the world as a whole, the mythical-religious attitude aims at a practical goal of transforming human existence ("freedom from suffering," etc.).

Philosophy becomes, with the Greeks, a new kind of cultural structure, and philosophical pursuit a new kind of cultural life—leading to a new kind of socialization, which consists in mutual criticism and education. Philosophy becomes a critique of all traditions, in search of the truth not bound to any nation. Absolute Truth alone was regarded as having absolute value. Philosophy was not restricted to any nation.

Reflection on the original Idea of Philosophy leads Husserl to reflect on the relation between "philosophy" and "tradition." Philosophy either rejects all traditionally accepted validities or philosophically reinterprets traditional contents. This happens to religion. The religious concept of "God" is—to give an example—logicized into "Logos." While national gods continued to inhabit the world as worldly powers, *real* entities, the singular God becomes an Ideality. The epistemological-critical idea of "evidence" was not yet introduced into the discourse on religion.

This "logification" leads to a transcendence of nations into a supranational "Europe"—to a European culture.[50] Husserl concludes this discussion with the remark: "Philosophy has to fulfill its function as the 'original Idea of all Humanity' in (the form of a) European humanity."

We may ask, If the Idea of philosophy that arises from Greece defines the Idea of all Humanity, why does Husserl at the same time use it to understand European humanity? He is willing to include India insofar as the Indians are Europeanized.[51] One suspects that in Husserl's present discourse, "European culture" is synonymous with "theoretical philosophical culture."

The validity of this thesis depends upon how well he had grasped the nature of Indian philosophy.

Before we return to this critical confrontation, let us continue with the progress of the Vienna Lecture. Husserl proceeds to anticipate several objections, the first being the charge of intellectualism and "reactionary" rationalism.[52] The objection is based on an unclarified concept of "rationalism." Husserl concedes that the Enlightenment operated with a narrow and mistaken concept of "reason," as German Idealism had already pointed out before him. Now, are not the African Congolese or the humans of Papua New Guinea also humans and so rational animals? They certainly are, but they did not develop or participate in that philosophical discourse which the Greeks initiated and the Europeans followed and which, in particular, presents for mankind an infinite task.

It is true that this Idea of Philosophy forms only a part of total European culture, but it is this part which constitutes, as it were, the "functioning brain" of that culture. The illness of European culture depends, as it were, on the illness of the brain.

The universalistic Idea of Philosophy sometimes is covered up by one-sided philosophies which claim absolute truth for themselves and yet are incompatible with each other. But true rationalism would refuse to be constrained by such one-sided aberrations. Such one-sidedness may be necessary stages in the self-unfolding of the true "Reason" in history, and may be a source of many evil consequences. But Philosophy must go beyond such one-sidedness and aim at universality.

True philosophical rationality has to transcend all naïve and false intellectualism. It is such false intellectualism that has given rise to the prevailing Irrationalism. Let us start with that naivety—whose most universal embodiment is "Objectivism."[53] Objectivism finds expression today in different forms of naturalization of the spirit. We need to find a way to overcome it.

Naturalistic Objectivism

Underlying all naïve naturalistic objectivism, there is *the natural man*. Such a human is concerned with the world, imprisoned within the world in all his concerns and actions. He regards himself as part of the surrounding world. Even his theoretical attitude preserves that "imprisonment in the world," and for him the world as objective is distinguished from his representations of the world. His theoretical interest is directed toward the bodily being of men and animals. A human becomes for him a psychophysical object. Any consideration of the pure spirit by itself is ruled out for him. Nature becomes a system of causally connected *res extensa*. He discovers the infinite first as

an idealized quantity. The perceived world then becomes the mathematical world, and it is then that the infinite ideal and task are first discovered. But the spirit is still looked upon as an attachment to the body, a product of psychophysical causality.

Then a human is discovered as a person in his social existence. Consider the tension between humans as psychophysical beings, i.e., parts of the spatiotemporal world of bodies, and humans as persons, as egos pursuing the goals and tasks set for them by tradition.

Does not this lead to a dualistic interpretation of the world? The *res extensa* and the *res cogitans* both belong to the one and the same world, to one causal system. A purely inner view and understanding of the spiritual life is still ruled out. Spirit is regarded as intelligible only through psychophysical causality. The paradox remains: How could spirit be a mere annex to the body? How could spirit be a spatiotemporal being within nature?

And yet, natural science remains an accomplishment of the subjective life of the spirit. And the natural scientist continues to rule out all subjective from the domain of objective truths. He does not realize that the subjective-relative life-world continues to be the ground, the base, of all his scientific thinking. The initiated life-world is forgotten, the thinking subject himself is forgotten, so that the scientist himself does not become a theme of his own scientific theorization.

It is thereby forgotten that the *truth of objectivism cannot be deduced from facts alone* or that naturalism itself is not a natural phenomenon. It is rather a consequence of the norms and ideals that the scientific researcher adopts as his rational methods. The true objective Nature is a product of his spiritual thinking, and is thus a product of the spirit. The spirit interprets itself, as scientific spirit, as itself natural-scientific, a process that, Husserl adds, can go on "iteratively."[54] A strict rationality is lacking inasmuch as the ultimately underlying presupposition, the life-world and the scientific activity of research, are forgotten. A consequence is *unclarity of man about his own existence.*

The Crisis

The crisis of the European spirit does not originate from any dark destiny that overtakes Europe. It does not consist in an extreme rationalism, an intellectualism that does not recognize the limits of rationality. It rather consists, on Husserl's reading, in that naturalistic-objectivistic rationalism which does not know of its own presuppositions, thereby is only a pseudo-rationalism. True rationalism alone can save mankind from this crisis.

Scientific reason needs to recognize that at its foundation lies the subjectivity of spirit, that *spirit alone has being in itself and for itself*. Spirit needs to be restored to its autonomy, and shall not be reduced to objects that can be rationally-technologically manipulated.

Some Critical Comments

1. Let me preface these comments by placing Husserl's thesis in a historical context. We find in this thesis a combination of (a) the Hegelian thesis that only spirit is being in and for itself; (b) the Kantian thesis of the autonomy of ethical reason, and (c) a distinction between (rational) manipulation of the egos and a recognition of each ego's autonomy (a distinction that has a Kantian origin but is brought to a new sharpening in Jürgen Habermas's well-known writings).

However, (a) has nothing of the Hegelian notion of Absolute spirit; (b) accords autonomy to Reason, both theoretical and practical; and (c) is to be read along with the thesis of "objectivism" being a product of method, having no ontological foundation.

Although Husserl would often speak of spirit as Absolute, the Absolute is not numerically one but a system or community of mutually empathizing but distinct egos.

2. The Idea of Theoretical Science as defining "Europe"—the cultural-spiritual concept of Europe—is extremely controversial, to say the least. The idea that Philosophy in the strictly scientific sense is European, i.e., Greek in origin, and that Indian thought and Chinese thought are not philosophical is, to many admirers of Husserl, including this author, questionable, possibly false. The thesis can be saved only by reducing it—so it seems—to an analytic truth such that as the European spirit is definable as theoretical, rational, scientific spirit, and wherever, in whichever geographical land, you find the latter, that culture deserves to be included under the description "European" (like all "the British dominions," now the former colonies, are—as Husserl himself says). But what is the justification for such a definition?

We can raise two questions. In the first place, we ask: Is Greek philosophy, even if we restrict it to Platonic-Aristotelian thought, purely theoretical? In the second place, we can ask: Is Indian thought entirely practical-mythical-religious?

To consider the first question first: Is it true to say that the Platonic attempt to grasp the Ideas was entirely theoretical and far from any practical interests? We, as theoreticians, are required to free ourselves from all sundry interest, but we have to recognize that philosophical knowledge of the Ideas was regarded

as serving the highest interest of the good life. One gives up lesser interests in order to satisfy the highest practical interest. The highest Idea, in Platonic metaphysics, is the Idea of the Good. To clearly determine this Idea is, *ipso facto*, to be good. The pure theoretician may purely contemplate the universe, the totality of all things, but such contemplation will lead to an expansion of the soul—in accordance with a tenet of Aristotelian metaphysics, and thus have highly desirable practical consequences. In that case, one can say, pure theoretical contemplation yields practical consequences, and the opposition between "theory" and "practice" breaks down.

Does not the same breakdown of the opposition between theory and practice, knowledge and interest, occur in Indian thought? Recall only one example: the Vedanta of Samkara. The highest goal of human life is *moksa*, or freedom. Construed as *sarvanmukti*, or freedom for all, the goal is an infinite goal, to be reached by knowledge of the truth, the real Being, which is pure subjectivity (*cit*), and for this knowledge one needs to give up all lesser interests. The distinction between theory and practice is sought to be obliterated.[55]

Instead of restricting his thesis to "Europe," Husserl could expand it—consistent with his claim to universality—to all humanity. The crisis of humankind needs a solution, and he is giving one.

3. Finally, about Husserl's so-called historical turn. Only a few years before the *Krisis* lectures, Husserl was sent off, at the Freiburg railway station, by Heidegger on his journey to London. Husserl talked about his upcoming London lectures. Heidegger asked him if he was going to talk about "history." Husserl replied, " 'History,' I have completely forgotten it!" The story is symptomatic of the role of history in his thinking. But now, in Prague and Vienna, he seems to himself not merely to be in the midst of a historical crisis in the European spirit but also to be playing a historical role in that crisis, and history becomes a theme of his reflections. Scholars who prized historicity of human existence or of the spirit have noticed and commented upon this turn in his thinking. It surely is too hasty to find in this turn the influence either of Hegel or of Heidegger. We have to reflect on the precise nature of Husserl's thematization of "history."

A few remarks may be made on this matter right here, and there will be more in the next chapter, on the fragment "Origin of Geometry."

Husserl's view of history in these lectures is surely *teleological*. But that is nothing new. A teleology pervades, implicit generally but sometimes emerging at the surface, all his thinking. The European spirit, in the present case, is guided by an Idea, the Idea of Infinite tasks, instituted in ancient Greece, but there, through all "displacement of meaning" and "emptying of meaning," continues as the implicit *telos* of its history. It is by following this guideline

that Husserl wishes to understand the crisis. But the story is not one of continuous progress toward more and more actualization of that Idea (as the Hegelian story is generally taken to be), but a zigzag pathway, characterized by "displacements," "emptyings," and "anticipatory indications." The story is tortured, not the story of an inevitable march of an Absolute Spirit, but closer to Kant's position as formulated in his essay "Is the Human Race Constantly Progressing?"[56]

What Husserl is reflecting on is *not* history of events, empires, dynasties, not economic history, but what may be called "intentional history."[57] An *epoché* is already in force. Real historical causality is out of consideration. What is being brought out is how that history—its teleological goal—*is intended to be*, or rather history as an intentional process in which meanings are instituted, then become forced to shape further intentions, but are displaced, confused with other intentions, other goals, now to be rescued by Husserl from being totally lost and restored to its original role. Thus we have a history of meanings, a *Sinnesgeschichte*.

Hegel had sometimes identified true history with history of philosophy or—as in the *Phenomenology* of 1807—sometimes with history of consciousness. Husserl's work stands interestingly close to his predecessor's.

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"Origin of Geometry" and Husserl's Final Philosophy of History

Among the fragments from the *Krisis* period were pieces that might have been composed with the larger work in view but were never taken up into the *Krisis* volume. Luckily they were included by Walter Biemel as *Beilagen* in Husserliana volume VI, and also included by David Carr in his English translation of *Krisis*. Among them is a fragment that today is very much in the minds of Husserl scholars. This piece is entitled "Origin of Geometry," a title given not by Husserl himself but most probably by Eugen Fink, who published it under that title in 1939 in the *Revue internationale de Philosophie* (Brussels), vol. I, no. 2. The fragment is dated around 1936, and owes its present fame to Jacques Derrida's French translation and commentary.[1]

Overview of the Text

Husserl begins by emphasizing that the problem of his essay concerns the *original* meaning (*Sinn*) of traditionally handed down "Geometry." The problem concerns the deepest layer of meaning constitution, which this essay locates in the history of science, motivated by reflection on our own philosophical present. The term "Geometry" here, Husserl tells us, stands for all disciplines that are concerned with the mathematical structures of pure space and time. Not concerned with such questions as "Who was the first originator

of geometry?" he inquires rather into the *first* meaning (*Sinn*) that lets geometry enter into history—beginnings which have been deeply submerged but which must have been necessary for the first originator (whoever he might have been).

Finished Geometry has become a tradition. The entire cultural world, we are told, has arisen out of tradition (and has become tradition). Every tradition comes into being by spiritual (*geistig*) activities of which we have no explicit knowledge but do have an implicit knowledge. From the surface knowledge, which we can make explicit, Husserl will delve into deeper layers, thereby generating endless questions—leading back through "questioning backward" to the first creative activities. As we reflect upon the way these first accomplishments are inherited, we find "continuing syntheses" into which all inheritances enter, upon which new inheritances are built up. Not only geometry but each science is thus a moving process. It is related to an entire generation of workers in the field sharing a common horizon. This process presupposes a meaning that was constituted at the very beginning, but the total meaning of the science as a developed science was certainly not there.

Constitution of the Ideal Object

One may ask, If this movement of meanings takes place within the subjectivity of the researcher, how can geometrical "existence" be objective existence for every one of the researchers and those who understand geometry? How could there be this "supratemporal" being for all generations of geometricians? In other words, how is the *ideal objectivity* possible? The first answer is: through linguistic embodiment (*sprachliche Verleiblichung*). It is through language that a horizon of other humans and a world of things of such and such nature is possible. This linguistic horizon makes possible the horizon of others, of other humans (*Menschheitshorizont*) through documentations and possible communications within a linguistic community, a "we-horizon" within which each can intelligibility communicate with others. Within this horizon, everything has its name[2] or is nameable. The objective world is, to begin with, world for all, which everyone has on the horizon. Language is a correlate of the universe of objects. The world, the co-humans, and language are intimately interrelated, and are always in the most intimate interconnection—although generally implicitly horizonal.

Under such circumstances, the beginning geometrician can surely express his inner thoughts. But we still do not understand how they can acquire *ideal objectivity.*

The mental qua mental belonging to a human is as objective as the human himself. As a concrete human he is experienceable by everyone and can be

named like all real things in the world. One can make verifiable statements about all this. The question therefore is: How does what is constituted in the mental life of a human being acquire the status of an ideal object that has an intersubjective being? The original evidence with which the geometrical entity was produced passes away. The living evidence is gone. It's "retention" also passes away. The past evidence, however, can be awakened in a recollection, or *Wiedererinnerung*. The newly constituted, the recollected, has an identity of coincidence with the past. There is the possibility of this kind of repetition in which an identity comes to evidence. But in all this we are still within the realm of one, the original subject. The object constituted in it still lacks objectivity.

Communicative transmission and mutual understanding with a community of subjects is still possible. In this process, a structure is produced in the mental life of another person, but it is not identically the same as the original entity constituted in the mental life of the first originator. The constitution of objectivity is still not complete. An enduring existence is still lacking, an existence that continues when the mental processes of the persons—the original discoverer and the present members of the community—are not there, and there is no actualization now of the original evidence.

We need still another step in the process of constitution of ideal objectivity. This step—the third, in Husserl's account—is provided by the written documentation. Even if there is no actual personal communication, documentation provides a *virtual* communication, and socialization of humans thereby ascends to a new height. The written text is physically experienceable by everyone, and intersubjective experienceability is always possible. At first the voice associated with the written sign is passively awakened. In its meaning, the original entity can be actively reconstituted. With this, we have the constitution of a new mode of being of the meaning structure originally constituted. For the *reader*, the reactivation of the original evidence is now possible.

Skeptical Questions

But as time passes on, meanings are built upon meanings, and previously constituted meanings are reactivated in the mental lives of successive generations as well as of individual researchers. How can we be sure that the meanings are available as they were constituted originally, that language does not progressively distort them, that as meanings are sedimented they are only passively awakened but not actualized in clarity of evidence? Is not the goal of reactivation only partially, even relatively, fulfilled? Is not the objective and absolutely fixed knowledge of the truth only an infinite Idea? As meanings

continue to be founded on earlier meanings, is it not the case that earlier meanings are taken up into the later ones but with some distortion, some lack of clarity, sometimes only associatively recalled but not clearly evidentially constituted?

We have also to ask what happens if the researcher takes up the original meaning after a period of professional inactivity, or even a period of sleep. Does he have to pick up all the founded meanings during this period? No meaning is immediately reactivated, none as it was originally constituted?

An opinion passively taken in, by reading, becomes our opinion and then somewhat "vaguely" clarified. Such clarification may be performed step by step with regard to a complex passively received meaning. The clarified structure of propositions, inferences, and theories became the subject matter of logic. But within the sphere of logic, propositions are passively taken over and become the basis for deductive consequences of the form "If *p*, then *q*." But it is not required that we reach back to the original evidence in which the proposition concerned was grounded. The same happens with regard to the great cognitive structure of geometry that is inherited. But no individual or community, with its limited ability, can transform the logical structure into the original evidence in which the propositions of geometry were originally grounded; logical thinking is concerned with (geometrical) propositions as sedimented meanings that, as documented, refer back to the possibility of awakening the original meaning-constitution. But we are not able to actualize this possibility in every generation, so limited is our ability to penetrate through history. This is a limitation of an entirely deductive approach to geometry; it does not reactualize the prescientific meaning that has undergone idealization, commentaries, and sedimentations. We are left with finished concepts, emptied of their living meanings, at most capable of being represented in sensuous drawings of figures. But that cannot be a substitute for the original productive evidential constitution of those concepts. Thus historical development and inheritance expand the science into a large, ramified structure—but deprive it of the original evidential basis. The two processes go together hand in hand: a logicizing and an emptying of meaning.

What contributed to the greater and greater logical construction accompanied by an insensitivity to the problem of "origin" that Husserl is raising here is the immense practical usefulness and application of the resulting logical structure. This intellectual situation characterizes all the deductive, mathematical sciences.

The question of the forgotten ground of meaning constitution concerns the historical horizon of humankind, *the mode of being of the cultural world* or the life-world, of the tradition as it has come into being *in historical time*.[3]

Two Objections Considered

Husserl proceeds to formulate and then answer two objections against the position so far developed. The first objection questions the point of returning to the first discoverer, whom we can call the Thales of geometry, when it is not just possible to identify such a discoverer. It is one thing to exhibit the logical structure of the science founded upon the original axioms. But to expect that this logical structure must be traced back to a mythical origin is just pointless. "Theory of knowledge" is not to be taken for a historical search for what cannot be found.

To reply to such an objection is to exactly understand the role of historical-genetic investigation in theory of knowledge. When one completely separates the two, one has a limited understanding of "history." To understand a cultural fact is implicitly to be aware that it is a product of human activity. The active cultural present implicitly refers back to the total cultural past, a continuity among mutually involved continuities, all building up the unity of a tradition, growing in a streaming living process. This vague concept needs to be clarified.

History, Husserl writes, is nothing other than the movement of original meaning constitutions and meaning sedimentations in their mutual involvement and being-in-one-another.[4] This is what was earlier called "intentional history." What the historians regard as historical "fact" is unintelligible unless its inner meaning-structure is not recovered, and made evident by reactivating the implicit meaning-formations in the past through layers of sedimentation. Theory of knowledge cannot be artificially separated from history in this sense. This would be a historical a priori (a priori in a new sense) research.

The second objection raised from the perspectives of the historicist concerns the issue of the historical a priori. It would be naïve, so runs the objection, to claim for the historical a priori a supratemporal validity in view of the relativity of all historical worldviews. The utmost one can claim is that every people has its own world, its own logic, and its a priori.

In reply, Husserl argues that any historical research into how facts were presupposes an implicit knowledge of the universal historical horizon by which our known historical facts of the present are surrounded. It is also in every specific history surrounded by the historical horizon whose knowledge is implicitly there. Husserl's research consists in exploring this horizon, in making explicit its structure—which of course leads to the discovery of the historical a priori. The factuality of every historical past presupposes this a priori.

Consider the case of the first geometrician. We do not know the facts—who he was and where he lived. But we can safely say that his world was a spatiotemporal world of "things," including humans, all of which have a bodily

aspect, and so are cultural objects. Bodies, as belonging to that world, have spatiotemporal structures, they are more or less straight or circular or rectangular, they permit some kind of measurement. It is from these more-or-less sizes and shapes that some idealization takes off, making possible a new kind of practice and a new kind of formation—leading to the construction of ideal objects. By an a priori method, we can determine the process by which the concepts of pure geometry can be constructed by idealizations from the spatial structures of everyday life within that world. Only in this way can there be unconditional truths that are not constrained by any historical-factual relativity.

We thus reach the inner history as contrasted with the outer factual history. We transcend then the relativity of factual history and reach a universal historical horizon whose explication leads to the discovery of the historical a priori.

Derrida's Introduction

I do not need to discuss here to what extent and in what ways Derrida's critical study of the text "Origin of Geometry" anticipates Derrida's later philosophical ideas. Rather, I am concerned with what new light Derrida throws on Husserl's ideas as expressed in this text. In other words, we are concerned here with Derrida as interpreter of Husserl.

1. First of all, Derrida makes it clear that Husserl's theory of transcendental genesis is not yet his account of historical genesis. Transcendental genesis takes place in a precultural and prehistorical layer of experience within the pure egological sphere. The breakthrough into history at the time of the *Krisis* opens up a new dimension of questions.
2. History, Husserl insists, finds its empirical (unique particularity of its subject matter as well as irreversibility) facts which have also an eidetic content and so allows phantasy-variation and essential light.
3. Galileo's name is used in the text, so insists Derrida, not as a proper name but rather as an "exemplaristic index of an attitude and of a movement."[5]
4. Derrida rightly compares Husserl's account with Kant's account of the original revolution in geometry as stated in the preface to the second edition of the *Critique of Pure Reason*. Whereas in Kant's account the first scientific geometrician had a light dawn upon him so that he *discovered*, Husserl's original geometrician accomplished, instituted, and constituted the geometrical object.[6] The Kantian geometrician *constructed*, i.e., performed an operation; the Husserlian geometrician constituted for the first

time. So the Kantian history (of geometry) is empirical, the Husserlian is a transcendental history.[7]

5. There is a common mistake committed by many among Husserl's interpreters to the effect that Husserl's essentialism was, in later life, replaced by an interest in historical constitution. They assume that an essentialism must end up denying history. Derrida rightly insists that what Husserl accomplishes in the "Origin" is to establish the validity of "the original historicity of ideal objects," that the ideal objects carry within themselves a hidden history. Singular objects *hic et nunc* change, but have no history. In the historical questioning-backward (*Rückfragen*), the experience of an individual, the original discoverer of geometry, as a first geometrician, as a unique emergent into history, is being asserted. This eidetic necessity concerns the sense, the *Sinn*, of the unique singular fact, its *eidetic singularity.*
6. This reduction that brings out the eidetic character of a singular fact, the act of first institution of geometry, is identified only after the eidetic reduction. This new reduction is regarded by Derrida as "infinitely more subtle and more dangerous."[8] It provides the only pathway to a phenomenology of history after recognition of the philosophically nonsensical character of a purely empirical, factual history as well as the powerlessness of an ahistorical rationalism. The originally instituted geometrical meaning which initiates the tradition (of geometry) is not to be identified with that axiomatic deducibility which only developed later within this tradition.
7. There is for Husserl (as for Hegel) no history of nature—as also for Heidegger. History belongs to the cultural world. But the finite empirical phenomena of a culture are not enough to make possible the unity of a history. There is an *Idea* that is a priori. Besides the empirical culture as a factual world, there is the *Idea* of Truth as an ideal norm, which yields "the deepest and purest history."[9] This *Idea* of truth inscribes a movement that phenomenology will describe.
8. This tradition of truth is continuously being totalized, and being repeated in every inheritance of the culture. The totality of earlier instituted meanings is *present* in the present consciousness of intersubjective, social ego. It is this that Husserl means when he says that the present is the first historical fact.[10] From this present inheritance we return to the origin of the tradition.
9. Language is a condition of the possibility of transcendental historicity. And language itself is built out of ideal objects. A word such as "lion" is an ideal object, having an identity in the midst of innumerable pronouncements by innumerable persons. And yet language resists transcendental reduction; there is inevitably a mundaneity attached to it. The ideality of

meanings, and of language, is a "bound ideality" (i.e., bound to the real world) but not a "free ideality" like a geometrical object.

10. An intersubjective entity, such as a geometrical concept, becomes an objective entity through linguistic embodiment. Language is a condition necessary for the possibility of "absolute ideal objectivity." But that also implies that the pure free ideality, through linguistic embodiment, falls back into culture and history, into the consciousness of humankind, such that the pure essence serves as the ideal *norm*. As an ideal object, the meaning, which can be communicated from the first geometrician to his fellow humans, is freed from the individual subjectivity, even though it has its origin in it. It is only the written script that completely frees it from individual subjectivity. The documentation creates a sort of autonomous transcendental field from which every actual speaking subject has been eliminated.[11]
11. All this shows that even pure transcendentality is not completely free from the corruption of facticity, that reduction is never complete, as Merleau-Ponty would say, and yet without reduction, phenomenology would not be possible.

But the validity of reading the thoughts in "Origin" as Husserl's maturer views depends upon whether you treat this manuscript as a "research manuscript" (as many other manuscripts in the *Nachlass* are) or as expressing a conclusive position arrived at by him. We have no way of deciding this question, and I leave it there.

An Appendix on Husserl's Reflections on History Prior to the "Origin"

In this appendix, we look at the Husserl *Nachlass* in the years leading up to the "Origin."[12]

In a manuscript[13] from the years 1925–26, Husserl writes that in history there is, in spite of all occasionality, a determinate sort of objectivity, which is made possible by a general, unitary, and comprehensive interconnection of a particular human society. This society remains under a living tradition, which binds it together. The science of history, for its objectivity, does not presuppose an ontology of historical subjectivity, while an objective natural science is possible only under the presupposition of a mathematical nature.

Sensory data and facts belong also to the historical world but—as contrasted with the natural sciences—play no role for history. History cannot achieve full concreteness, it describes in terms of individual and individual-typical concepts

and aims at presenting, step by step, a colorful, rich, picture. Its highest guidance comes form the universal and ontological structure of a historical time.

To the universal a priori of a historical life belong: the psychological a priori belonging to humans, the a priori of possible forms of communities and possible cultural formations, also possible human ideals, all infinite Ideas, such as Ideas of science and "universal Philosophy," the ideals of art, politics, and of possible human values, ends, and systems of ends.[14]

History always remains under universal values.[15] Where there is contingency or a "blind destiny," there enters metaphysics, without which the meanings of history cannot be finally understood.

In a note from 1930,[16] Husserl distinguishes between three stages of living: (i) a straightforwardly naïve living in the world; (ii) a reflective-critical life directed toward the naïve living; and (iii) a third stage of a critique of absolute norms, which leads to a self-formation of the I into an absolutely authentic man.

Of these three, (i) is nonhistorical; (ii) has a history; and (iii) alone gives an absolute meaning to history. I critically look at my entire life and attempt to redirect it.

In a note from 1932,[17] there is an entry on "transcendental historicity" that is worth considering. "I have, in my pre-givenness, a form of historicity which has to be brought to light by phenomenology in its a priori structure."

About "transcendental historicity," Husserl writes a few pages later: "Das ist die Phänomenologie, die von der vorgegebenen Welt zurückfragend weltliche Historizität als Gebilde der transzendentalen Historizität entdeckt" ("That is phenomenology, which questions back from the pre-given world and discovers the worldly historicity as a structure built by transcendental historicity").

The "Origin" was composed around 1936. On March 26, 1937, Marvin Farber wrote to Husserl: "Have you ever taken a stand, qua phenomenologist, toward the historical materialism of Marx and Engels? If not, would you indicate the general nature of your attitude?" Farber went on to ask, "Is it correct to characterize your philosophy as 'non-evolutionary' and to regard it nevertheless comparable with a naturalistic evolutionary philosophy, which raises different questions, on a different basis?"

Husserl wrote in reply: "I had no occasion to concern myself with specific naiveties of the philosophy of history, such as those of Marxism. Genuine philosophy is science only on the ground secured through phenomenological reduction, the ground of universal, absolute intentionality, in which all entities in whatever sense are constituted. History of mankind itself is, then, just as men and human socialities are, constituted unities."

Regarding evolutionary theories, Husserl wrote: "Now each and every evolution in the ordinary sense belongs to the constituted world ... however, an absolute 'evolution' is discovered by going back to the transcendental dimension, i.e. the absolute, all-constitutive, transcendental intentionality."[18]

The Fink Phenomenon and the Sixth Meditation

In 1925 Eugen Fink arrived in Freiburg to begin his studies there, but it was in 1928 that he became Husserl's assistant.[19] Husserl retired that year, and Heidegger became his successor in the winter semester of 1928. Between November 1928 and January 1929, Husserl was able to write feverishly *Formal and Transcendental Logic*. Fink, as the new assistant, received from Husserl the Bernau manuscripts on time-consciousness to rework them and make them ready for publication. Husserl was working on the Paris lectures, given in Paris on February 23 and 25, 1929. On April 8 that year, he turned seventy. Fink was given the manuscript of the *Cartesian Meditations* to work on. Husserl was to approve the changes, if any, that Fink would make. Fink increasingly became closer to him, visiting his house more often. But at the same time, he would become closer also to Heidegger, attending his lectures and seminars. A closer collaboration between Fink and Husserl was to take place in the years between 1930 and 1934. What was apparently much needed was a systematic presentation of phenomenology. Husserl's own two earlier Introductions—the *Ideas* and the *Cartesian Meditations*—did not suffice. Fink began working on such a system. Fink's Sixth Meditation, which he wrote as his response to this need for a systematic presentation, was finished on October 21, 1932. Heidegger's active turning to National Socialism, as well as a closer reading of his writings on the part of Husserl, totally changed Husserl's earlier enthusiasm for Heidegger. As a consequence, besides some visiting scholars like Darin Cairns and Roman Ingarden, Fink remained Husserl's only companion in Freiburg. Fink was risking Nazi ire, because Husserl was already under Nazi persecution. As Husserl wrote on May 4, 1933, to Dietrich Mahnke, a former student, he had to have in his old age an experience that "he had not deemed possible: the erection of a spiritual ghetto," into which he and his family were to be driven. Husserl's responses to Fink's close cooperation with him, to Fink's numerous drafts meant to be included in Husserl's manuscripts intended for publication, are to be evaluated in the light of this situation.[20]

Contrary to, and as contrasted with, Husserl's increasing disappointment with Heidegger leading to a complete cutoff of their relations, Fink was always, and still continued to be, an admiring participant in Heidegger's lectures and seminars.

But at the same time, several other considerations are important. In 1934, Husserl writes to Fink from his Black Forest vacation in Kappel that conversation with Fink had "become a need for me in order to keep regularly going."[21] He even suggested in that letter that he was no longer interested in systematic presentation, that his interest lay in him and in the continuation of their conversation.

It is clear at the same time that Fink had his own agenda, his own philosophical interests to pursue. His pursuit of Husserl's presumed system went beyond a mere systematic presentation, which seems to have been the Master's concern. He was seeking to incorporate into a Husserlian thinking Heidegger's problematic and results, as well as, through Heidegger, Hegel's phenomenology. These are laudable efforts that deserve serious consideration on their own, but we must be aware of not ascribing the resulting positions as constituting the goal of Husserl's thinking. Systematic presentation was not to be building of a system.

It should be noted that the text of the Sixth Meditation was, much later, after Husserl's death, submitted by Fink for his *Habilitation* at the University of Freiburg. The sponsor for the *Habilitation* was Robert Heiss, since Heidegger was excluded, due to political circumstances, from playing that role. Heiss himself had acquired, after the war, a rather shady reputation for his Nazi connections.[22]

In this appendix, our concern is not to look at Fink's own philosophical views but rather to see his attempts to carry forward the Husserlian meditations along Husserlian paths, and check them for their faithfulness to the Master himself by juxtaposing Husserl's own notes against them.

1. What Fink undertakes, in his own words in the Foreword, is "a phenomenology of phenomenology, a reflection on phenomenologizing." Meditations I–V, according to Fink, suffered from certain limitations. These limitations arose from the preliminary and general characterizations of constitution of the world, while the actual carrying out of the constitutive analysis was not performed. Phenomenological reduction was not itself fully carried out. The *presence* of the transcendental life was brought out, but we did not enter into its "inner horizon" of actual performances of constitution. We have to go beyond the regressive transcendental inquiry into the egological and intersubjective constitution of intentional relationship, but we then need to go beyond "the reductive givenness" of "transcendental life" to explore the "margins" of regressive phenomenology, and we will proceed *constructively*, thereby making actual a *constructive phenomenology.* Thus phenomenology has to proceed *step by step*, such

that no step can be absolutized. At this constructive step, transcendental life is no longer intuitively given, complete phenomenology of phenomenology will include all the steps—regressive, intuitive, and constructive—and bring to openness the steps needed to complete the system of phenomenology, though only anticipatorily.
In order to understand the first step of regressive phenomenology we need to understand the phenomenological reduction.

2. Fink's draft contains a representation[23] of the various stages involved thus:
   - (I) Self-reflection on the part of a human individual.
   - (II) Reduction transforms the human thinker into a transcendental onlooker.
   - (III) Transcendental theory of Elements:
     - (a) Regressive Phenomenology—the subject is transcendental onlooker, the theme is world-constitution. (Transcendental Aesthetic and Analytic)
     - (b) Constructive phenomenology—the subject is Transcendental onlooker, the theme—Transcendental onlooker.

Phenomenologizing on the Action of Reduction

Phenomenological reduction is the basic philosophical act. Fink emphasizes the need for reflection, as phenomenologizing, on the very act of reduction. Among the questions he asks there is the problem of beginning the reduction, and that, in the first place, is the question of motivation, not what the *de facto* motivation of a particular phenomenologist is, but rather the question: Are there motivations[24] that compel the phenomenologist to escape from the natural attitude? There could not be any natural motive to get out of the natural attitude. The locution of "ways into the transcendental attitude" is misleading; there could be no natural way out of the natural attitude, only a transcendental way.

Transcendental reflection does not differ only in degrees from human self-reflection. It must be altogether qualitatively different. Transcendental subjectivity is already there, concealed as man. By its self-reflection, it regards itself as a man. We already bring with us a transcendental knowing, even if obscurely. A transcendental *foreknowing* already illuminates the way. For Fink, there can be *no natural, mundane motives for phenomenologizing*. The reducing ego is itself the transcendental onlooker who produces himself. The onlooker is only freed from the concealment as a human being.[25]

The Three Egos

It is in this context, in the Sixth Meditation, that Fink distinguishes between three egos and speaks of their "problematic unity."[26] These three are: the human ego, with its belief in the world, *the transcendental constituting ego*, concealed in the human ego, and the transcendental ego of reflection, which is none other than *the transcendental onlooker.*

These reflections lead to questioning the talk of a "residuum." Such expressions as "field" "region," and "residuum," which Husserl uses, must in no way be taken in their mundane meanings.

Constitutive truths, uncovered by reflection, about the constituting transcendental life, are for the transcendental onlooker. They are not truths in themselves but truths for the phenomenologizing ego. The natural concept of experience, with its concept of receptivity of human experience, is a concealed and unexamined constituting productivity.[27]

What holds good for the natural, mundane human ego, and then what holds good for the transcendental-constituting ego, cannot hold good for the phenomenologizing onlooker. The difference between the last two egos haunts Fink's attempts to build a theory of method.

Beyond Givenness and Constructive Phenomenology

The concepts of "givenness" (which are found in natural experience and in regressive phenomenology) have to be distinguished and overcome in constructive phenomenology. We have two concepts of givenness, to begin with:

(1) The way things are given as being-at-hand and as lying before one.
(2) "Reductive givenness": possible accessibility through the phenomenological reduction.[28]

It is the transcendental life of world-constitution that is reductively given. But this life is *always under way* as historical, the questions of beginning and end of this life (of *birth and death*) cannot be assessed in terms of intuitive givenness. These are tasks for constructive phenomenology: the problems of *totality*, egological and monadological. Hence, following Kant, Fink gives constructive phenomenology the title "Transcendental Dialectic."

We have to satisfy ourselves with this brief summary. Our purpose is not so much to understand Fink's own philosophical position, which developed beyond where we left the exposition and beyond the Sixth Meditation into dimensions and depths where he is in company with Heidegger and Hegel, but still on his own. We return to the philosopher whose *Cartesian Meditations*

Fink set out, as requested by the original author, to supplement and redraft. Did Husserl approve all of this?

Husserl and the Draft of the Sixth Meditation[29]

PHENOMENAL REDUCTION AND THE NATURAL ATTITUDE

Husserl's texts, which are in the form of appendixes to Fink's draft, concern in the main the question of the relation between the transcendental and the natural attitudes.

Concerning the *epoché*, he begins by noting I do not at all lose the world, "the universe of thematic activities in the naturalness of ongoing human life." "As phenomenologizing I, in practicing the *epoché* I only deny myself the use of this basis for thematic activities."[30] I become the "nonparticipant" onlooker of transcendental life. But, he asks in Appendix II, how does the activity of the transcendental onlooker make itself mundane? In a reverse movement, as it were, my transcendental ego, returning to the natural attitude, is "enworlded," as it were. The phenomenologizing activities receive their place in the mind, and so in the world of natural attitude. I become a human, every other becomes a man.

Husserl comments on the following remark by Fink on pp. 108–9 of his draft: Primary enworlding "is a transcendental constitutive activity, the constituting I makes itself mundane through its own active constitution performances."

Husserl writes: "If I 'turn back' into the natural attitudes, while remaining in the reduction … then the natural attitude is a transcendental attitude."[31] The transcendental monad has become a mind[32] in the natural attitude, and has its place in the world. By virtue of this mundanization and enworlding, phenomenologizing becomes an activity on the part of I, this human, expressed and embodied in phenomenology as a science that arises at a historical point of time.[33]

CAIRN'S CONVERSATIONS

Cairn's report of his conversations with Husserl and Fink throw some light on these problems.

Cairns reports a conversation with Fink on August 24, 1931, in which Fink refers to the problem of the constitution of the ego as—in the world, or even of Heidegger's *In-der-Welt-sein*, as the great advance of phenomenology beyond all traditional philosophy.[34]

This is also the problem of the relation of the transcendental ego to the psychological ego. Doesn't one say "X exercised the *epoché* at such and such a time?"[35] Here we have a sort of transcendental facticity.

Despite Husserl's boundless praise for Fink's work and considerable agreement with him, there does seem to be some anxiety in Husserl that Fink's reworking would make the book "ganz anders" ("quite different").[36] I think Fink had a tendency, out of a desire to make clear distinctions, to separate the three egos and their thematic domains more sharply than Husserl himself would. Husserl found and recognized greater ambiguity in the situation. Let me end with the following report by Carins of a conversation with Husserl on June 8, 1932: Husserl said that the natural attitude is an attitude of the transcendental ego, just as is the transcendental attitude.[37]

SOME SCATTERED REMARKS BY HUSSERL FROM THE *NACHLASS*

1. Husserl refers to the "ungeheure Enttäuschung, die ich mit Heidegger, den ich ein Jahrzehnt lang als meinen nächsten Freund ansah, erfahren muss." Husserl also insists that his earlier students have distanced themselves from him; they are blind to what is new in his thinking."[38]
2. Husserl writes in manuscript A VI 21 (probably dating from around August 1933), "Aber das transzentale Ich ist weder in noch ausser der Welt, und auch die Welt ist weder in ihm noch ausser ihm und das transzendentale Ich als Komponente der Welt ... ist Widersinn. Transzendenz ist der Ausdruck eines Kerrelats zum tranzendentalen erkennenden Subjekt, und das Verhältnis, das hier zugrunde ligt, ist das transzendentale" (pp. 33, 36).

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The End?
Thoughts on Death (and Birth)

These remarks on existential problems[1] like birth and death by the phenomenologist are from manuscript A VI 14, entitled "Die phänomenologiche Problematik von Geburt, Tod, Unbewusstsein zurückgeleitet zur allgemeinen Theorie der Intentionalität," from 1929–30. The editors note that parts of this passage may be from an earlier date. Page numbers are to the manuscript in the *Nachlass*.

My death, as an event in the world, is transcendentally constituted by me, and its transcendental meaning. Also my birth. How do I throw light on my future transcendental life? My worldly future as "phenomenon" I know of—that I will go to dinner, then go to sleep, etc. The end of man in objective time is the end of his psychophysical existence. The body becomes a corpse—all this as "transcendental phenomena" (p. 1).

My death, as a mundane event, can be first constituted for me, if I have experienced the death of others as bodily. Organic decay, the death of the other, is first constituted, as also the birth of the other. They determine the constitution of a generatively endless mankind, and thereby the constitution of the full objective world for everyone.

I, as a natural ego, cannot reach, in my recollection, beyond my human childhood. And yet I can question back into the intentional genesis, and may reach insightful grounds for the view that we cannot reach any further than that.

But I can ask, How can I, in the transcendental attitude, conceive of a beginning and of an end? I know of beginning in the constituted world, which relates to a filled stretch of time. But when the world is not yet constituted, how can I think of a beginning as the outermost limit when contents homogenously merge into each other without any object being constituted?

Another such limiting case is dreamless sleep and total unconsciousness. During such periods, I later recall "I did not experience anything." Is the gap filled by a limiting form of stream of consciousness? Perhaps the answer lies in such transitional phenomena (*Übergangsphänomene*) as "becoming unconsciousness."[2]

Cairns reports that Husserl told him on August 19, 1931, that birth and death we know only on the basis of intersubjectivity. Death appears as a pause in other life. In this it is analogous to sleep. But sleep appears in "the primordial sphere,"[3] likewise as a pause, and its analysis is very difficult.[4]

Husserl, however, thought that death of the transcendental ego makes no sense. Death as an event occurs in world-time, the time of nature; the transcendental constituting subjectivity does not belong to the time of nature. To ascribe to it a beginning and an end—birth and death—makes no sense at all.

The End of the Life of the Philosopher

This section follows Frau Malvine Husserl's poignant description of the last days. First, of his life, Frau Husserl writes: "His life always remained under the Idea of Infinity, right up to his last healthy days he had an unending temporal horizon for his unending tasks." "His task lay before him endlessly, his striving to fulfill it was also endless." The last nine months of suffering raised him to the ultimate heights of human life. Whoever was around him remained under the sacred magic of the earthly being raised to the heavenly.

The night of his death was, in the words of Frau Husserl, as though a rendition of the deepest secrets of human existence, a wonder, a shiver, an intimation of the highest, almost a feeling of blessedness—but no flowing tears, no pain. He lay there quite restful, his face becoming increasingly more beautiful, no fault was to be seen on his illuminated skin, breathing was always more restful. The person who attended him said that he died like a holy man.[5] It was on April 27, 1938.[6]

Who died, only the empirical factual Husserl, or also the transcendental ego mundanized into Edmund Husserl, professor of philosophy at Freiburg?

Summary of Part V

1. The concept of "Europe" is the Idea of Reason as an unending task to be actualized in history. This has to prevail over the irrationalism reigning in the 1930s.
2. Human questions, pertaining to subjectivity and values, are excluded from the sciences. They exceed the questions of fact. No science of the totality of all beings is even possible today.
3. Mathematization of nature leads to an emptying of meaning of mathematical physics from the intuitive to the merely symbolical. The original source of meaning was the life-world, which is covered up by a garment of symbols. Thus Galileo becomes responsible for both discovery and concealment.
4. A historical reflection that rekindles the secret intention lying dormant can free European humanity from its unclarities.
5. Every transcendental I necessarily constitutes himself as a human, and every human carries within himself a transcendental I.
6. Life-world is the forgotten foundation of meaning of the sciences. We need to restore it to its legitimate place.
7. An intentional history is made possible by reactivating the intentions sedimented in the past, but there is no guarantee that one can penetrate through the thickness of history and relive the original meaning-constitution without any distortion.

PART VI

Comparisons and a Résumé

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Husserl and His Others

In this chapter, as a prelude to my final estimation of Husserl's philosophical accomplishments, I relate him and his thoughts to those philosophers who were, in a preeminent sense, his others, that is to say those to whom his thought stands related by its internal dialectic as well as by its own structure and motivation. In such cases, it is my claim that the otherness of others is constitutive of his philosophy. Husserl, in other words, is to be understood by his difference from Kant, Hegel, and Heidegger—three philosophers who occupy this status of being truly his others. Of these three, Kant was clearly his acknowledged forerunner, in relation to whom Husserl was continually trying to position himself. Hegel, I maintain, was his silent other, an other to whom Husserl does not explicitly and self-consciously relate, but toward whose thoughts he moves almost as his preordained destiny. The third thinker, who as his self-anointed successor, his chosen student, nonetheless never quite understood him but cast a shadow on his declining years, is Heidegger. I devote this chapter to Husserl's relation—not personal but philosophical—to these three. Through such encounters, I hope to bring out the nature of his thinking, to which this book and its predecessor, *The Philosophy of Edmund Husserl*, are devoted. One way a philosopher is evaluated is by such *Auseinandersetzung*. We begin with Kant.

Husserl and Kant

We have seen in these two books that both Kant and Husserl were, or called themselves, transcendental philosophers. So it is natural to expect that Husserl's interest in Kant must be long, since Husserl began moving toward a sort of transcendental philosophy. However, this is not so. Husserl was closer to Hume, and it was from Hume that he derived his version of transcendental philosophy. But gradually he began to recognize the relevance of Kant for his thinking and his nearness to him. I will begin this *Auseinandersetzung* by clearly formulating the points in which Husserl right up to the end differed from Kant. This will open up the field where he agreed with Kant, still further opening up the possibility of exploring differences within that area of agreement.

POINTS OF DIFFERENCE

1. *A priori*. Both Kant and Husserl championed a priori knowledge and made it the center of their philosophical concerns. For both, a priori knowledge is marked by universality and strict necessity. For both, empirical knowledge presupposes a priori knowledge. And yet their conceptions of a priori differ radically. For Kant, the a priori must have its origin in the concealed structure of the cognitive faculties of humans (in the case of morality, in practical reason, in the case of aesthetic judgments in the faculty of judgment). In fine, the a priori is, and must be *subjective in origin*. In addition the a priori is purely *formal*, all contents of a priori knowledge or of a priori moral laws, or of a priori aesthetic judgments, are derived from experience. The only exception to the last-mentioned thesis, namely, the formal character of the a priori, is the Kantian doctrine of a priori intuition of space and time, but, again, space and time are a priori intuitions only because they are also forms of intuition, not genuine contents.

To all these Kantian doctrines, Husserl's position stands opposed. The a priori, in Husserl's thinking, is objective and need not be subjective in origin, and it may concern contents (of knowledge and morality as well as aesthetic judgments). All contents are not empirical, just as all apriori is not formal. A priori knowledge may be of essences and essential structures. Examples of essential cognitions (and of essential truths, which we cognize) are: "orange is intermediate between red and yellow," "all that is colored is extended," "all mental acts are intentional," and "all consciousness is temporal." Likewise, there are essential moral, nonformal principles, which belong to a material ethics of values."[1] The truths of non-formal mathematics (such as natural arithmetic and Euclidean geometry) are a priori, but concern contents, while truths belonging to formal mathematics may be said to be purely formal. Contents, in general, are given in intuitions which may be either empirical or

a priori. A priori intuitions are of essences. The Kantian philosophy dispenses with essences. The Platonic Ideas are subjectivized.

Husserl rejects the empiricist dogma of reducing all intuitions to sensory representations, and instead, adopts the principle that to every type of objects, there corresponds a type of intuition in which objects of that type are originarily given. We may therefore proceed to the next point of difference between Husserl and Kant, and that concerns the concept of Intuition.

2. *Intuition*. Kant regards intuition as a singular representation—like a mental demonstrative—in which an *individual present* object is given, and such a representation, at least so far as we humans are concerned, is possible only through sensibility. The idea of "intellectual intuition" is regarded by Kant as consistent, and so possible, but not for us humans. Our intuition is sensuous and passive. Only God's intuition is intellectual and creative. Husserl does not restrict intuition to a singular object, inasmuch as essences can be brought to givenness, on his view, by an eidetic intuition that is the result of imaginative variation. Imagination, in Kantian thinking, is the faculty of dealing with objects that are no longer or not yet present, but in the case of essences, imagination as phantasy serves as means of intuitive givenness. Intellectual intuition, denied by Kant to us humans, is precisely what eidetic intuition amounts to.[2] Thus there is a fundamental difference between Kant and Husserl regarding the concept of intuition.

3. *Space and time*. How does the famous Kantian doctrine of space and time as a priori intuitions function in Husserl's thinking?[3] Husserl clearly rejects this doctrine, and if at all an origin for our space concept is to be found, he prefers a psychological theory. Space, however, is intuited, but the intuited space is the everyday space of life-world. Space of Euclidean geometry and then the formalized space of formal geometry are a priori—not in the Kantian sense, though arrived at by idealization from the intuited space. The ideas of idealization and formalization separate Husserl from Kant here.

With regard to time, however, Husserl is closer to Kant. In general agreement with Kant (and Augustine), Husserl regards original time to be subjective in origin, the time of inner consciousness. Again, Kant continues to regard time to be the form of inner sense in which representations are given as successive, while Husserl, as in many other cases, rejects this formalism. It is in the "Transcendental Analytic" section of the *Critique* that Kant's thinking on time overcomes that formalism, and experience of time is connected with imaginative synthesis or synopsis, retention, recognition, and the inner dynamics of time-consciousness. In these few paragraphs on the transcendental analytic, the entire course of Husserlian research is anticipated, but—let us emphasize—only anticipated. The various levels of constitution of pure

consciousness that Husserl pursues so relentlessly in its final stage, the constitution of objective intersubjective time, are not even seen by Kant, which is only one aspect of Kant's inability to penetrate into the depths of the problem of intersubjectivity.

PHILOSOPHY OF MATHEMATICS

Taken in very broad strokes, a transcendental intuitionism characterizes the philosophy of mathematics of both Kant and Husserl. Since, on Kant's view, numbers are constituted by counting, involving successive synthesis and a priori intuitions of temporal moments, the truths of mathematics are synthetic and a priori, and so mathematics cannot be reduced to logic. That our concepts of numbers have their origin in the successive intuitions of temporal moments in the flow of consciousness has been a Kant-inspired doctrine, resurrected by Brouwer. Intuitionists have further believed that mathematical existence cannot be proved by the reductio argument using the principle of excluded middle. Existence can be proved only by mathematical intuition arising out of constructibility in accordance with rules. The position has been well argued by Richard Tieszen in his book *Mathematical Intuition*[4] using Kurt Gödel's appropriations of Husserl's Sixth Logical Investigation.

As far as Kant is concerned, let me cite the following text:

> [A priori concepts] would mean nothing, were we not always able to present their meaning in appearances, that is, in empirical objects. We therefore demand that a bare concept be *made sensible*, that is, that an object corresponding to it be presented in intuition. Otherwise, the concept would, as we say, be without sense, that is, without meaning. The mathematician meets this demand by the construction of a figure.[5]

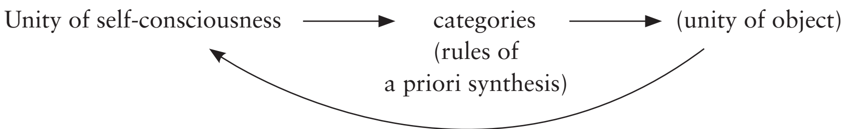
Husserl's philosophy of mathematics is largely determined by his vastly superior knowledge of mathematics, especially of the developments in the science in the twentieth century. Accordingly, Husserl distinguishes between contentual mathematics (such as Euclidean geometry and natural arithmetic), and formal mathematics (such as Riemannian geometry). The former contains synthetic truths, the latter is analytic. With regard to the former, Husserl is an intuitionist not unlike Kant, with regard to the latter he is a formalist, following Hilbert (who sought to make room for both intuition and formalism).

OBJECT AND INTENTIONALITY

"What, then, is to be understood when we speak of an 'object' corresponding to, and consequently also distinct from, our knowledge?" Kant asks. His answer is: "This object must be thought only as something in

general = *X*, since outside our knowledge we have nothing which we could set over against this knowledge as corresponding to it."[6]

This *X*, which is a component in every object, Kant sometimes calls "transcendental object." It confers on the object two decisive features: necessity ("prevents our modes of knowledge from being haphazard or arbitrary") and unity (i.e., our representations "must agree with one another"). It is thus that the concept of an object is constituted. Kant proceeds to elaborate the nature of this unity: "The unity which the object makes necessary can be nothing else than the formal unity of consciousness." The unity is brought about by the a priori rules of synthesis (of various representations), which are the categories, the forms of the transcendental unity of apperception: This structure may be represented in the accompanying diagram.



We need not pursue this Kantian exegesis any further, but let me mention that if the unity of self-consciousness constitutes the unity of object, the reverse also holds good in a sense. We may say that without the unity of object, there is no unity of self-consciousness. Let me cite this text:

"Only in so far therefore as I can unite a manifold of given representations in one consciousness, is it possible for me to represent to myself the identity of the consciousness in (i.e. throughout) these representations."[7]

Since for Kant, intuiting (or perceiving) an object (e.g., this table) is the same as judging (on the basis of sensory representations) that "this table is brown," the intentionality of consciousness is an act of thinking in accordance with one of the rules of synthesis. This is nowhere more pointedly stated than in the following text:

"How does it come about that we posit an object for [our] representations … objective meaning cannot consist in the relation to another representation (of that which we desire to entitle object), and … if we inquire what new character relation to an object confers upon our representations, what dignity they thereby acquire, we find that it results only in subjecting the representations to a rule and so in necessitating us to connect them in some one specific manner."[8]

We now have a pretty good idea of Kant's ideas of "object" and "intentionality," beyond the general thesis of transcendental philosophy that consciousness constitutes its object. Husserl's nearness to all this must be evident; I will recall here only some points of difference. The Kantian object, to begin with, is the

real object. Husserl's accounts of "object" make room for real as well as ideal objects. Leaving this aside, let me look at Husserl's analysis of the *noema*, which brings out two components relevant for our present discussion: an *X* (which is a central point of unity, the "bearer" of noematic properties) and the objective predicates (leaving out the thetic predicates that follow from the thetic quality of the act under consideration and the *Fülle*).

Our conception of "object" varies with how we look upon "consciousness." If consciousness is taken in the psychological sense, the object falls outside of it. If we take consciousness in the transcendental sense as the noesis-*noema* correlation, the object becomes the innermost core of the *noema*. The two must be, is some sense, identical. The object is constituted by consciousness, as the identical point of unity of changing experiences (or rather, appearances), such that the constituted object stands out with a sort of independence of the constituting process.

In Husserl's writings, we find three different lines of criticism of Kantian theoretical philosophy. In the first place, the constituting consciousness is arrived at by a logical regressive "deduction" and is not brought to intuitive givenness, as Husserl claims to have accomplished. Second, the list of twelve categories is derived artificially from a table of judgments of Aristotelian logic. Husserl was familiar with the "newer" developments of logic through Leibniz and the mathematical logicians of the early twentieth century. In his reading of Kant, Husserl and his followers preferred the account of the transcendental deduction in the first-edition version, formulated in terms of the various constitutive activities, raising "imagination" and time to their prominence. Third, Kant did not recognize a layer of perceived and experienced world—the life-world—prior to the objective sciences as their *Sinnesfundament*. With this, a new layer of constitutive functioning of transcendental consciousness opens up, of which Kantian philosophy knows nothing, except giving hints of it in the Third Critique.

We can now turn to Hegel and explore how the Hegelian phenomenology of 1807 stands in relation to Husserl's.

The Two Phenomenologies: Husserl and Hegel

For reasons not quite known to this author, Husserl seldom critiqued Hegelian philosophy, except for making mostly disparaging remarks about such basic concepts as "pure thinking" and "mythical movement of the spirit." He also lacked a sense for dialectical thinking. However, careful study of his later writings exhibits a growing nearness to Hegelian thought, especially to a Hegelian philosophy of history. Here I will only indicate my appreciation of this "nearness."

In the famous *Logos* article, Husserl seems to look upon Hegel's thought as a sort of *Weltanschauungs*-philosophy and writes: "However much Hegel may claim absolute validity of his method and doctrine, his system lacks the sort of critique of reason that first of all makes possible the science of philosophy."[9] In 1924, Husserl writes of Hegel's *Phenomenology des Geistes*: "Hegel tries to present how the human spirit is driven from the standpoint of naïve world—and life-understanding through the contradictions contained in it to the standpoint of philosophy."[10] In the *Crisis*, Husserl recognizes that Fichte's *Wissenschaftslehre* as well as Hegel's *Phenomenology* both are animated by a will to create philosophy as an ultimately grounding science, but both philosophers "remained bound to their style of mythical concept-constructions and of world-interpretations based on obscure metaphysical anticipations." Husserl does not seem to have separated Hegel's *Phenomenology* from his system and continued to emphasize the metaphysical constructions in the phenomenology, thereby missing the descriptive-phenomenological elements in this great work.

SOME REMARKS ON HEGEL'S *PHENOMENOLOGY*

1. There is a major split, in Hegel's work, between the first three sections (on "consciousness," "self-consciousness," and "Reason") dealing with subjective spirit and the last two (on "spirit" and "Religion") dealing with objective spirit. I will restrict my remarks to the first three sections, which constitute, in a strict sense, a science of the "experience of consciousness," in accordance with the original title of the book and therefore a phenomenology closer to Husserl's.

2. As is well known, Hegel rejects in the Introduction the conceptions of knowledge (either as an instrument or as a medium of reaching truth), and states the doctrine of the system that the Absolute alone is the Truth. But the task of the phenomenology is the pathway of natural consciousness, which is pressing. forward to knowledge. Natural consciousness itself is not knowledge, though it is taken to be so. Hegel will expose this error—or rather a series of errors—until the goal is reached. The goal is the point where knowledge is not compelled to go beyond itself, where knowledge finds its own self, and where being-for-consciousness and Being-in-itself coincide.

3. Already this cursory account brings to light several points demanding our attention as we seek to confront the two phenomenologies. First, Hegel claims to be "describing." In the second place, he claims to be describing a movement of the spirit. Then, of course, we have to attend to the three propositions about consciousness that Hegel lays down in the Introduction. To begin with the first, Hegel, no less than Husserl, speaks against romantic

Weltanschauungs-philosophies. "The strenuous toil of conceptual reflection," he insists, is different from the formalistic argumentative thinking. But the reflective philosopher ["we"], Hegel writes, "watches the process," we see the contents arising.[11] True knowledge, he says toward the end of the book, "lies rather in the seeming inactivity which merely watches how what is distinguished is self-moved by its very nature and returns again into its own unity."[12] True science requires abandoning oneself to the very life of the object.[13] However, Hegel does not call this "reflecting watching" description; to the contrary, he seems to be opposed to the idea of description, which betrays an externality of thought in relation to its subject matter, "a loss of interest and a primacy of the category of "thing."[14] The activity is "not yet a process effected in the object itself. The process takes place solely in the function of *describing*." Furthermore, "the object as it is described has consequently lost interest." We are left with merely the given data as what one finds is a contingent encounter, unrelated among themselves, and unrelated to the process and to the subject matter given.

One may surmise that it is the same anxiety which led Husserl from the early concern with the given (essences and objectivities) to the subjective life in and through which these the objects come to be constituted. Thought will thereby become "fluent" (as Hegel says in his Preface).

What Hegelian phenomenology will describe is the "experience of consciousness." Experience, as Hegel tells us, is the dialectical process that consciousness performs on itself, such that out of it "the new and the true object arises."[15] The immediacy of consciousness is broken, mediations arise and are finally taken up into consciousness. This is the process of reflection. Reflection transforms the form of the reflected-upon consciousness, such that a new form of consciousness emerges out of it, and this new consciousness is said to be the truth of the preceding one.

Natural consciousness is not true knowledge, for it regards its object as a total other to itself. In the *Logic* of 1812, we find:

"Consciousness is the spirit as concrete knowledge which is imprisoned in externality." In the *Phenomenology*, it is the "appearing spirit."[16]

Would Hegel have accepted the Brentano thesis of intentionality? There is no doubt that for Hegel it is an unalienable feature of spirit that it is a process of becoming its own other.[17] While this otherness, a self-transcending reference, a sort of quasi-intentionality, is essential to Spirit qua Spirit, this otherness is overcome in the higher levels of appearance of Spirit, but not totally annulled. In a very peculiar sense, Hegelian objective Spirit is intentional, it includes within itself the distinction between subject and object. The opposition is sought to be surmounted but persists as a vanishing factor.[18]

How close is Hegel to Husserl's understanding of intentionality as noesis-*noema* correlation? The distinction between noesis and *noema* is internal to consciousness, and yet the *noema* is not a real component of the act and maintains an otherness that is never annulled. This may indeed be one of the crucial issues in the present encounter. But let us first hear what Hegel has to say.

"Consciousness … is to itself its own notion (*Begriff*); thereby it immediately transcends what is limited and since this latter belongs to it, consciousness transcends its own self."[19] By "Begriff" Husserl means "being for consciousness," as contrasted with being in itself. The object as it is for consciousness belongs to the structure of consciousness, it is the *noema*. But how shall we decide that the object as it is intended is precisely the object as it is in itself, or not? Hegel therefore proceeds to add two more propositions: Consciousness furnishes its own criterion in itself and consciousness itself is the comparison of its notion with its object. These two propositions, together with the one already referred to, define Hegel's approach to a phenomenology of knowledge. Both the standard and the notion fall within consciousness, the object for consciousness and the object in itself. Does this agree with the Husserlian standpoint? Does not the predicate "in itself" appear within the structure of the *noema* as a component—even after all belief in real transcendence has been bracketed so that "in-itself" is a sense or meaning that is constituted in consciousness? Is it not the case that the inadequacy of perceptual knowledge, its perspectival character, the gap between what is given and what is intended, is revealed, not by comparing the perceptual *noema* with the object, but by determining the structure of the *noema* itself? We can then say that the standard by which truth is determined is contained, as a structural moment, within consciousness, and cannot be set up from outside.

Why is it, then, that despite these affinities in the overall strategy, there is such a profound difference between the two phenomenologies? In Husserlian phenomenology, there is no hierarchy of forms of consciousness, no final closure, i.e., no absolute knowledge, no condemnation of a form of consciousness as "lower," as there is in Hegel. There is only an overall difference between empirical and transcendental consciousness.

I will try to throw light on this difference by borrowing a terminological suggestion from Paul Ricoeur: Hegelian phenomenology is a phenomenology of suspicion, while Husserlian phenomenology is a phenomenology of respect. A phenomenology of respect, as I will understand it, is committed to a respect for the given and undertakes only such reflective analysis as is not repugnant to and as is implied in the sense of the given. It does not question the given in order to reveal where it goes wrong or falls short, it questions it in order to decipher what it implies. It does not judge, it seeks to understand.

A phenomenology of suspicion, as I will understand it, begins with the belief that a form of consciousness may be laboring under a self-deception as to what it really amounts to, as to what precisely is given in it. It does not accept, on trust, the initial report of a form of consciousness as to what is given in it and the mode of that givenness. It needs to go deeper than the surface appearance and claims to discover what is its truth. In this regard Hegelian phenomenology stands as the inspirer of Marx and Freud. All three—Hegel, Marx, and Freud—reject the principle of transparency of consciousness. Hegel, in spite of all his emphasis on temporality, continues to abide by this principle. Husserlian phenomenology never parts with the principle that constitution analysis should begin with the constituted sense as the guiding principle.

The same distinction may now be formulated differently. In Hegel, there is search for truth, and if the true is the whole, the search is for the whole. In the other case, there is a search for the meaning, for clarification of meaning, the originary experience, for tracing the genesis of higher order meanings to the most fundamental layer of life-worldly experience as their *Sinnesfundament*.

A remark may be in order at the end, bearing on the vast difference between Husserl's transcendental subjectivity and Hegel's Absolute Spirit. Absolute Spirit is the *truth* of all our experiences, and is also the totality implicit in them, the totality of all forms of consciousness in their nontemporal necessary connectedness (as shown is Hegel's logic). Transcendental subjectivity is the entire open-ended life of consciousness, differentiated into an infinite number of centers (or, egos), in all its dimensions, but freed from the sense of mundaneity, and in which all meanings are constituted.

Husserl and Heidegger

DURING HEIDEGGER'S "PHENOMENOLOGICAL DECADE" (1919–29)

"Phenomenology, that is, Husserl and I and no one else."[20]

Heidegger's early lectures and essays show an allegiance to phenomenology and to Husserl, despite his departures from Husserlian orthodoxy. The first major lecture course Heidegger gave in Freiburg was in 1919 during what is known as the "war emergency semester." He also became Husserl's assistant, and enjoyed the privilege of close friendship with him, although personal contact with Husserl had begun already in 1916.

What we find in the 1919 lectures is a radicalized phenomenology as a pretheoretical science of origins differing from any theoretical science. The subject matter of such a phenomenology is not an object but the meaningful stream of life in which we are already caught up. Phenomenology is taken to be

the investigation of life. In his rejection of worldviews, Heidegger agrees with Husserl's *Logos* essay; no less does he emphasize that philosophy has to be a strictly rigorous science. Phenomenology, according to Heidegger, is also not a transcendental value philosophy. He rejects, in this regard, the Neo-Kantianism in which he was originally trained.[21] Phenomenological seeing must focus upon the pre-objective, pre-worldly something, the *Ur-etwas* (a concept that seems to be under the influence of Emil Lask). This is not an object, it is not to be objectified but only "formally indicated" as the "pure toward which." Husserl's "reflection" is not made use of; instead, the pretheoretical life is being "looked-at" as "the experienced experience." The nearness to Husserl is unmistakable.[22]

In the lectures of 1920, we are told that Heidegger's purpose is "to derive the concept and fundamental structure of phenomenological philosophy from the basic attitude of phenomenology and to bring it to the 'concepts."' Heidegger begins with the opposition between scientific philosophy and worldview philosophy, and wonders if this opposition would be overcome in a scientific worldview philosophy. He also considers the opposition prevalent at that time, between "life-philosophy" (*Lebensphilosophie*) and "culture-philosophy" and searches for a way to overcome this opposition. "Life" designates the root-phenomenon (*Urphänomen*), the source of all problems, from which all objects arise through "objectivation." Life-philosophy has three forms: biological (Bergson, James), science of the spirit, or *Geisteswissenschaft* (Dilthey), and Life as culture (Rickert). Culture is made up of creations of spiritual life and consists of the sciences, morality, and the arts. This reveals a new problem: the relation between a priori principles and historical facticity, the problem of the validity of a priori principles.

"Life" may also be regarded as "experiencing" (*Erleben*), which gives rise to the problem of the irrational, of life in its "intimacy, fullness and darkness."[23] Heidegger finds an equivocation in the idea of "living" or "experiencing": it may mean pure, receptive, immediate and irrational facticity or it may mean the acts and functions in their living performance. Knowledge is a rationalization, a mediation, a reducing of life to a "stillness." The problem of the relation between a priori validity and the irrational facticity of life is compounded by the discovery of the irrational a priori of religion.[24] *Phenomenology is now placed against this situation,* its function is to lead philosophy back to itself. The concept of phenomenological philosophy shall be secured by opening up an access to it through a phenomenology of "intuition" and of "expression." This lecture is entitled "Phenomenology of Intuition and of Expression." The very concept of phenomenology has to be derived from the phenomenological fundamental attitude.

Most important, the concrete situations of life—not mere points of view—have to be secured and gone through. It has to be shown how a plurality of meanings are indicated by such a situation. This would lead to what Heidegger calls here "phenomenological destruction."

This "destruction," Heidegger adds, possibly distinguishing his method from Husserl's *epoché*, is not "ultimately original and ultimately decisive" but is always motivated by a thesis that arises from a fundamental experience. It is guided by an "anticipatory" illumination, a *Vorgriff*, always *Vorgriff-gebunden*. Clarification of meaning is always contextually against the background of a concrete situation. Phenomenological distinctions shall follow the indications (*Vorzeichnungen*); one should understand their motivations and at the same time bring to light their *Vorgriffe* or anticipations.

Life-experience has always a significance. An experience has these aspects: its *Bezug* or relatedness to, its *Gehalt* or content, and its *Vollzug* or active performance. The significance of an experience is always running the risk of being "degenerated" into a mode of what is "not-original," at the service of theoretical purification and conceptual determination.

Philosophy is primarily concerned with the factual life-experience in an original sense. Both the a priori and the irrational facticity arise from the root phenomenon of living experience. To find out the original meaning of an expression, we have to follow the anticipations in the experience it articulates.

Heidegger proceeds to distinguish between two aspects of the a priori:[25] transcendence of the empirical historical facticity, and yet its applicability to the latter. Philosophy, we are told, has an a priori tendency.

The task for phenomenology is said to be: leading back to the genuine meaning-contexts and the articulation of the genuine meaning-directions implicit in them.[26]

We need a criterion to decide if a performance of an original meaning-context is original or not, and, we are told, the criterion must be derived from the tendencies of the phenomenological problematic itself. The formal criterion runs thus: "A performance is original in cases it demands an actual renewal of the relatedness within one's world and as belonging to one's existence, in such a way that this renewal co-constitutes one's existence."[27] In this sense, performance of geometrical thinking involves a theoretical relatedness, which is not constitutive of the existence of the scientist. There are also senses in which history is closer to originality, senses in which history is further removed.

Heidegger then proceeds to deal with Rickert's objection: how to rationally conquer the irrational, in what way life as life-experience is rationally accessible to philosophy. The procedure that Heidegger suggests is: we follow the directions suggested by the *Vorgriff*, we search for genuine meaning-contexts

that would be subjected to "destruction" by going back to the original understanding. We have to look for the different motivations—the a priori, the historical, the motive deriving from conscious subject's experience and the worldview-related motive, and ask if a concrete sphere of the origin of the meanings can be available. We ask, How was the experience itself experienced?

To effect the needed "destruction," we consider

(1) How was the experience itself experienced?
(2) How is this experiencing, the unity, as well as plurality, of the structure of experiences meant?
(3) How does the I function within this contexture?
(4) How is the I itself experienced?

In order to bring out how this destruction takes place, Heidegger proceeds to examine the thoughts of Natorp and Dilthey. Natorp's *Vorgriff* is such that for him the method is primary. The problem of knowledge is a methodological problem. The I is not a possible object of consciousness, it is not conceptually graspable. The appeal to a non-objectifiable consciousness is only seemingly presuppositionless and seemingly originary. Philosophy removes itself from concrete existence, with which Natorp is not concerned. The concrete I disappears in the totality of constitution-interconnectedness. Thus Natorp is decidedly far removed from originary experience (*Ursprungsfern*). As contrasted with him, Dilthey is closer to originary experience. On Dilthey's view, *Erlebnis* itself has a certain "inner intellectuality." Further, according to Dilthey, I experience myself from within totality of a situation. What is accessible to me has a certain importance or lack of it, a certain value or disvalue. Dilthey sees here a new actuality.

In Natorp's case, the concrete I disappears. For Dilthey, the I is the original center (*Urzelle*) of "effective interconnection" (*Wirkungszusammenhang*). This last concept is important. The whole of *Erlebnis* is such an interconnectedness. Transcendental philosophy objectifies it and regards it as an "unphilosophical object."[28] The fundamental reality of this interconnected unity of experience is recognized by Heidegger as well as Dilthey.

But Dilthey's understanding of the unity of inner experience, according to Heidegger, is from the point of view of "history of spirit" (*Geistesgeschichte*), the great figures, and he sees it as an aesthetic understanding of life in terms of aesthetic harmony. Phenomenology has to reinterpret Dilthey's concepts *in an original manner.*[29]

Neither of them sees that the problem has a deeper origin, neither gives the concrete actual *Dasein* its *due.*[30] Philosophy must begin at this deeper level. The task of philosophy is "to secure the facticity of life and to strengthen the facticity of *Dasein.*"

In a lecture course entitled "The Problem of Giveness," given in the winter semester of 1919–20, Heidegger makes interesting critical remarks on the already developed phenomenology.[31] Phenomenology's great service has been that it has brought out the importance of intuition, of the originary return to the phenomena themselves. However, the concept of intuition, although it is genuinely and correctly understood as the path to origin, has still not been sufficiently originarily formulated. There is a tendency to identify phenomenological emphasis on phenomenological clarification and communication, i.e., on the so-called phenomenological evidence [in a way which] is also dangerous; "philosophy is not a matter of ballot box."[32]

A careful reader must notice that although Heidegger never directly criticizes Husserl by name, he does not hide both his affiliation to phenomenology and his attempt to carve his own path within phenomenology, a path that is very different from Husserl's. But the path forged in the 1927 work *Sein und Zeit* is already visible in the lectures of 1919–20.

From 1920, we make a jump across five years to 1925 when, in the summer semester, Heidegger gave a lecture course entitled "History of the Concept of Time,"[33] generally regarded as an early draft of *Sein und Zeit*. In this lecture course, there is detailed discussion of phenomenology, which is primarily regarded as a method, although it is also described as an analytic description of intentionality in its apriorism.[34] This idea, clearly an inheritance from Husserl, is followed by an "immanent critique" of traditional phenomenology (without mentioning his name). Despite this critique, Heidegger's closeness to the *Logical Investigations* is unmistakably clear. As he puts it in *Sein und Zeit*, phenomenology came into its own with the *Investigations*, which, in his view, is a work independent of transcendental philosophy. For the entire decade, he remained captivated by the *Logical Investigations*.

Let us isolate the ideas that Heidegger found most important for his own thought in that work. These are: "intentionality," "the a priori," and "categorial intuition."

INTENTIONALITY

Defending the thesis of intentionality, Heidegger wants, however, to overcome a strictly Husserlian version of it. Two extreme errors have to be avoided: an objectivation (that intentionality is a relation between two objects) and a subjectivation (that it is a relation immanent to consciousness). The former error wrongly regards it as a relation between two present-at-hand (*Vorhanden*) entities. The latter error construes intentionality as an immanent structure of mental life. Neither of them understands it as a self-transcending movement toward something that transcends consciousness. The question,

frequently asked, "how the immanent lived experience acquires transcendent validity," cannot be asked, for "what has to be seen is that it is precisely intentionality and nothing else in which transcendence consists."[35] Heidegger's purpose is to be able to understand the mode of being of the entity he calls *Dasein*, which is characterized by intentionality.

THE A PRIORI

The phenomenological a priori, according to Heidegger, is neither subjective (as is the Kantian a priori) nor objective-ontic (as it is according to Scheler), but really concerns the mode of being of entities and so is ontological. The a priori structure of intentionality is itself given to reflective consciousness, independently of eidetic reduction. The phenomena themselves exhibit it, and we also can gain access to the ontological status of intentionality.

In *Sein und Zeit*, Heidegger clearly affirms that rejection of a "consciousness in general" does not mean negation of the a priori.[36] A priority of space, we find in another context, means not that space is in a subject; rather, it means that space is experienced prior to encountering things and tools in the environing world.[37] Likewise with mathematical physics, underlying whose success lies an a priori projection of the structure of physical entities that are to be investigated.[38] So far Heidegger's a priori agrees with the Kantian, except for his rejection of its subjectivity. But then Heidegger goes on to warn us that the disclosure of the a priori is not an a priori construction. The a priori rather describes the true philosophical subject matter, and prepares for an exploration of its phenomenological basis—a method for which Husserl, Heidegger recognizes, has prepared the necessary groundwork.[39] But still Heidegger would not have anything to do with interpreting disclosure of a priori on the analogy of perception of individual objects, as Husserl took it to be. The existential categories that Heidegger discovers in *Sein und Zeit* are a priori, they are not objects. The structure of "being-in-the-world" is a priori, but not an object.

Categorial Intuition

This leads me to the third insight that Heidegger singles out in discussing the *Logical Investigations,* namely, the idea of categorial intuition. The categorial forms (syntactical forms and meaning categories) cannot be identified with the immanent forms of consciousness, they belong to objects. Categorial acts constitute a new sort of objectivity. This new sort of objectivity—a priori, to be sure—is apprehended in a categorial intuition. Such objectives are, for example, the states of affairs of different levels such as "that *p*," 'that *p* implies *q*," etc. It is indeed surprising that while recognizing such categorial

objectivities, which are a priori, Heidegger does not retract his earlier critique of Husserl for having interpreted the a priori as being a domain of objects.

There are, Heidegger says, nonsensory moments in perception. These nonsensory moments (such as "being," "unity," "plurality") cannot be identified with subjective elements or with ideas. Recognizing them as proper, though a priori, objectivities amounts to recognizing the irreducibility of intentionality.[40] Categorial acts constitute this new sort of objectivity and bring them to intuitive givennness.[41] The model of empirical perception as having a domain of objects returns. Even where the original a priori disclosure is of something non-objective, as Husserl pointed out, it can nevertheless be objectified. Heidegger's critique in this regard of Husserl would therefore be pointless.

But Heidegger's own evaluation of the doctrine of categorial intuition continues as late as his last seminar in Zähringen in 1973,[42] in which he emphasizes the importance of "categorial intuition" for his *Seinsfrage*. How are the two questions connected? Let us recall that Heidegger, soon after the "phenomenological decade" continues to insist that Husserl did not raise the *Seinsfrage*, or the question about the meaning of Being. In the Zähringen seminar, he concedes that Husserl touches upon that question "ever so lightly" in the Sixth Investigation where he introduces the idea of categorial intuition. It was Husserl's distinction between sensory and categorial intuition that made him see the importance of the distinction for the question of multiple meanings of "Being." But the relation between the idea of categorial intuition and the *Seinsfrage* is far from being clear.

The following lines from Husserl's Sixth Investigation may make the connection somewhat visible, even if through a fog of unclarity.

> I can see color, but not *being*-colored; I can feel smoothness, but not *being*-smooth; I can hear a sound, but not that something *is* sounding. Being is nothing in the object, no part of it, no moment tenanting it, no quality or intensity of it, no figure of it or no internal forms whatsoever, no constitutive feature of it however conceived.[43]

Some distinction between "Being" (as conveyed by the "is") and entities or beings is suggested here, but nothing like the Heideggerian question regarding the meaning of "Being."

In *Sein und Zeit* and his subsequent works, Heidegger continues to insist on Husserl's failure to ask the question about the meaning of "Being," especially with regard to "intentionality," "person," and "consciousness." I will briefly state this objection and give my personal evaluation of it.

Both with regard to intentionality and pure consciousness, Heidegger insists that their ontological status is *indeterminate*.[44] If the "being of consciousness"

(and so of intentionality) is characterized by *immanence*, the term "immanence" stands for an *ontic* relation of inclusion of one thing within another. It is not an ontological relation. Taking consciousness as "absolute being" does not consider consciousness in itself, it considers it as given to reflection. The same ontological deficiency would follow from the position that denial of the world would leave consciousness untouched, for this Cartesian claim depends upon a relation between consciousness and the world, and it does not consider consciousness by itself. Finally, when consciousness is regarded as "pure," it is taken not in its concrete singularity but in its abstract essence.

Heidegger thus claims that Husserl's determinations are attributed to consciousness only insofar as consciousness is placed in a certain perspective.[45] And this perspective is grounded in the ontic concepts of "transcendence" and "immanence." What Heidegger misses is the Husserlian thesis that the mode of being of consciousness is temporality. Husserl does indeed consider the being of consciousness in itself in *Zur Phänomenologie des inneren Zeitbewusstseins* (Husserliana, volume 10). Even with regard to the *Ideas I* talk of two regions, Husserl himself, it must be recalled, came to the distinction between two regions while still maintaining that all transcendence is constituted within consciousness. Consciousness is not regarded as another entity, other than the world, but as absolute "Being" within which the world has its origins.

What about the *Ideen II* thesis of the constitution of the "person"? Heidegger claims that the being of the concrete man in his totality could not be assembled from the being of the material substrate, of the body, the soul, and the spirit. Such a composition cannot present the being of a person in a primary way.[46] This manner of speaking is wrong, for a constitution analysis does not give the composition of an entity out of an assemblage of parts. Constitution is not a real analysis of the thing but a meaning analysis. In the present case, constitution analysis answers the question of how a person is given as a person, i.e., with the sense of being a person. The same question is asked about the body or about the material object. In this criticism, it seems that Heidegger misses the true meaning of "constitution."

The mode of being of intentionality is to be determined, according to Heidegger, by determining the mode of being of the entity which is characterized by intentionality, which is none other, as Heidegger sees it, than the concrete living man, or *Dasein*. I leave out here the question of whether Heidegger's *Dasein is* the concrete living man. But I will raise the question of whether the concrete living man's mode of being is exhausted by intentionality, or whether it is a most interesting blending of intentionality and causality, and also whether "intentionality" of consciousness, the intentionality of life, and the intentionality of the living body are all the same, or have different features.

Using Heidegger's own concern with the analogical concept of "Being," can we say that the concept of intentionality itself is also analogical, so that there are many levels of intentionality, all exhibited in different strata of the being of a concrete living man? With this, it would seem that Heidegger's thesis would stand reversed: the mode of being of man precisely is intentionality.

THE QUESTION "WHAT IS THE MEANING OF BEING?"

In his 1925 Marburg lectures, Heidegger advances the claim to be a phenomenologist, and insists that the phenomenological question leads, in accordance with its innermost features, to the question of the meaning of Being. Phenomenology and ontology, he claims in *Sein und Zeit*, are not two different disciplines within the overall discipline of phenomenology. Both titles designate the object and the method of philosophy, which is a universal phenomenological ontology.[47] For this thesis, let us attend to the famed § 7 of *Sein und Zeit*, keeping in mind the question of whether Heidegger has shown that the method of phenomenology itself indicates its subject matter, its *Sache*, which is the *meaning of Being*.

The modern use of "phenomenon" is tied to the dominance of the modern concept of the term, which is not free from the idea of subjectivity. Heidegger wishes to understand both *phainomenon* and *logos* in their original Greek senses. In its original sense, *phainomenon* means "that which shows itself in itself and from itself," "that which lets itself be seen in and from itself." This is what Heidegger calls the *formal* concept "phenomenon." Phenomenology has to deal with its subject matter in such a manner that the subject matter comes to a direct givenness. Only a subject matter that is capable of so manifesting itself as it itself is, is a proper subject matter of phenomenology (in the formal sense). But what precisely is to be laid bare and brought to direct givenness by phenomenology? It can precisely be that which does *not* show itself and, compared to what shows itself, stands hidden, and yet at the same time is that which *can* show itself. What is it—Heidegger asks—that is concealed and distorted, but can be brought to direct givenness? It is none other than the Being of entities,[48] which can be so concealed that it can be forgotten. Phenomenology as a science has to bring this Being within one's hold thematically. Phenomenology is the mode of access to Being, which alone is "phenomenon" in the strict sense, for it alone is concealed by entities and has to be methodically brought to givenness, i.e., unconcealment.

Note that Heidegger has arguably shown that phenomenology considered as a method, as a methodical access, is inseparable from ontology, i.e., a science of Being. He has not at all argued for the case that phenomenology as a method provides access to, and is inseparable from, an ontology whose

central question is the "meaning of Being." Only the latter question can lead him to his Fundamental Ontology. One may even argue against Heidegger's argument that he has not even shown that the *only* thing which "shows itself in and from itself," or the *only phainomenon*, is Being.

And yet the Husserlian ancestry is quite clear. Husserlian phenomenology is concerned with constitution of meanings, not with empirical facts. It is an a priori study of the structures of consciousness. If Heidegger's phenomenological ontology is to explore the meaning of Being, then its exploration would lead to the structure of *Dasein*. Husserl's transcendental phenomenology and Heidegger's fundamental ontology are intended to play analogous roles. The differences between the two may be traced to differing conceptions of *Sinn*.

In the First Logical Investigation, Husserl begins with a theory of meaning of "expressions." Husserl, if he were taking up the Heideggerian question, would have asked, "What is the meaning of 'Being'?" Heidegger's question is not "What is the meaning of 'Being'?" but "What is the meaning of Being?" This may look like sophistry, but it goes to the heart of the matter. One needs, however, to recall what Aristotle actually wrote:

"Things are *said* to be in many ways."[49]

We, in other words, *say* that things are, in many different senses. "Being" has many meanings. You can say that Being itself has many meanings only if by saying so you mean that the word "Being" has many meanings.

So, it is not as though Heidegger and Brentano are wrong, but the way Heidegger insists on the *Seinsfrage* is misleading. But the central concern of these critical remarks is that if "phainomenon" means "that which of itself shows itself as it is," then Being is not the only phenomenon, although—if Heidegger is right—it can be made one. Husserl's position stands: anything whatsoever, by being subjected to a phenomenological reduction, can be reduced to a phenomenon. Husserl brings this out most pointedly in his Freiburg Inaugural Lecture.

But by saying that Being is a phenomenon in the already defined sense, Heidegger may have in mind either the various modes of Being (such as being-present-at-hand, or *Vorhandenheit*, and being-ready-for-use, or *Zuhandenheit*), which are also what he means by various meanings of Being. They too can be, following the Husserlian "reduction" of the objectivistic/naturalistic prejudice, reduced to phenomena. And if phenomenology is concerned with describing their structure, that would be true for Husserl too.

I think that while appropriating the fundamental ideas of Husserl, Heidegger couches them in a new language suited to the level of phenomena he plans to describe. While Husserl is concerned with phenomena as meanings or contents of reflective consciousness, of reflection on pre-reflective consciousness,

including the practical and the aesthetic as well, Heidegger's concern is with a level of experience that is pretheoretical but also pre-reflective. For this latter purpose, he had to devise a language that is uniquely suited. A good example of this is what he does with the Husserlian notion of intentionality.

After grounding intentionality in *Dasein's* being-in-the-world, Heidegger undertakes a structural analysis of the being-in-the-world. The structure of being-in-the-world has three moments: *Befindlichkeit* or mood, *Verstehen* or understanding, and speech (*Rede*). The exact nature of these moments is well known to Heidegger scholars. At this point, I am interested in suggesting that these three moments correspond, at the level of everyday experience, to the three factors distinguished by Husserl, namely, "hyle," "noesis," and "noema." "Hyle" stands for the given, sensory constants, "noesis" for the meaning-giving acts, and "noema" for the resulting *Sinn* that is articulated in linguistic expression. If this correspondence is accurate, then my earlier remark regarding the way Heidegger appropriates Husserlian ideas into his own distinctive concern is important for understanding Heidegger's relation to Husserl.[50]

As Heidegger insists in the last seminar he gave in 1975, the Zähringer seminar, there is no *Seinsfrage* for Husserl, there are metaphysical problems.[51] I have already argued that Heidegger's specific question "What is the meaning of 'Being'?" is not Husserl's problem, but Husserl has his own version in the *Logical Investigations*: "What is the meaning of 'is' in 'the chalk is red'?" If his answer in terms of categorial intuition is correct, as it seemed then to Heidegger, there is no more room in his thinking for a *Seinsfrage*.

And yet Heidegger concedes in the same seminar that "Husserl touches upon, grazes ever so lightly, the question of Being in the sixth chapter of the Sixth Logical Investigation with the notion of categorial intuition."

Heidegger and Husserl seem to have very different conceptions of *Sein*, and the fact that Husserl does not ask Heidegger's *Seinsfrage* cannot be held against him. For Husserl, *Sein* as true Being, the idea of "truth," the idea of "reason," and the idea of evidential "seeing" are all correlates. As he puts it in the last part of the *Ideas I*, if an entity "truly is," then there is an essential law that that entity can be grasped in originary and adequate manner in a possible consciousness, and vice versa.[52] There is no preference, in this thesis, for the category of *Vorhandenheit* as Heidegger suspects to be the case.

One aspect of the way Heidegger's concept of Being is radically different from Husserl's may be brought out thus: in *Sein und Zeit*, Being is that which shows itself from itself and in itself, and when it is made to show itself, the truth of Being is "discovered," "disclosed," rescued from being concealed. Truth is unconcealment. This way of articulating seems close to Husserl's

phenomenology with its emphasis on "seeing," "intuitive givenness," etc. But this seeming affiliation hides a deep difference. "Truth as evidence" leaves open the possibility that what is evident may only be seemingly evident. True evidence has to be established by a process of critical-rational enquiry. Heideggerean "disclosure" is *Offenbarung*, revelation, and knows no rational discourse as a process by which unconcealment takes place. Predicative judgmental truth is for Heidegger a fall from the original Truth,[53] not so for Husserl.

It is time now to take a quick look at Heidegger's concept of *Sinn* in *Sein und Zeit*, as distinguished from Husserl's, which I have already extensively dealt with in this book. If Husserl's *Sinn* is the ideal content (or part of the content) of an intentional act or noesis, Heidegger's *Sinn* is what is understood in *Dasein*'s *Verstehen* as a structural moment of being-in-the-world.[54]

"Sinn ist das, worin sich Verständlichkeit von etwas hält. Was im verstehenden Erschliessen artikulierbar ist, nennen wir Sinn" ("Meaning is that in which intelligibility of something stops. Whatever can be articulated in understanding disclosure is what we call meaning").[55]

The second sentence ties meaning to articulation in language, the first does not. Since understanding always belongs to *Dasein*, Heidegger goes on to say that only *Dasein* has meaning, only *Dasein* can be meaningful or meaningless. This is called the "ontological-existential interpretation of the concept of meaning." Now I can return to my earlier question regarding the meaning of *Sein*. Heidegger's answer is: by asking, "What is the meaning of *Sein*?" we ask, What is Being insofar as it is within *Dasein*'s intelligibility? We are not (but can we be?) asking about Being in itself apart from how *Dasein* relates to it.

THE AMBIGUOUS RELATION

There is no doubt that the relation between the Master and his disciple-cum-successor was, and remains, ambiguous—even during the period when Heidegger was subscribing to some kind of phenomenology.

Jacques Taminiaux points out that statements about what Heidegger owes to Husserl but also about his critique are numerous in *Sein und Zeit*. "The former takes on the whole a more modest form than that of the latter." "Each commendation is pronounced in brief footnotes, whereas each divergence, even when only allusive, is pronounced in the body of the text."[56] The main divergence centers around Husserl's lack of vigilance for the universal role that *Vorhandenheit* plays in his thinking. The validity of this charge would depend upon whether the founding transcendental consciousness is *vorhanden* or not.

Let me bring this section to an end by quoting from a letter that Husserl wrote to Alexander Pfänder on June 1, 1931. In this letter, Husserl replies to Pfänder's letter to him after he had chosen Heidegger to be his successor in

Freiburg. It seems that Husserl had given Pfänder to understand that he was likely to be the person whom he would choose to be his successor, and when Husserl did otherwise, Pfänder was so disappointed that he wrote to him a moving letter, in response to which Husserl went into great detail as to why he chose Heidegger over many of his other disciples, and confessed that he was already disappointed with Heidegger's new mode of thinking. Husserl goes on to write:

"Heidegger's phenomenology is totally different from mine." His lectures and books are intended to discredit Husserl's philosophy, so Husserl thought. Husserl confesses that he even doubted his own ability to understand and appreciate a quite different mode of thinking. Finally, we read, "When I told Heidegger of all this in a friendly manner, he laughed and said, 'nonsense."'

"Our conversation lasted, after his taking up the chair, for about two months, after which it was, rather quietly, over. He removed himself, even in the simplest manner, from every possibility of scientific conversation which obviously had become for him an unnecessary and unwanted matter. I see him once in a couple of months, more rarely than other colleagues."

"I came to the *betrübliche*n conclusion that philosophically I have nothing to do with Heidegger's *Tiefsinn*, [and] with his genial unscientificity, that Heidegger's open and disguised criticism rests on gross misunderstandings… . All others had seen this for a long time, only I did not."

"I do not pass any judgment on his personality, it has become completely unintelligible to me. For almost a decade he was my closest friend, all that has come to an end."

Husserl refers to this situation as "the most difficult fate of my life."[57]

21

A Theory of Intentionality: A Final Overview

Among Husserl's lasting contributions to philosophy remains, in this author's estimation, a theory of intentionality. At the end of this work, which follows on my *Philosophy of Edmund Husserl*, it is worthwhile to take a final look at this theory. For perspicuity, I intend to present it in the form of thirty propositions, P_1 to $P_{30,}$ divided into three sets.

Static Phenomenology

P_1: An intentional act refers to its object through an ideal content.
P_2: As meaning-intending, the act constitutes its ideal meaning.
P_3: With the bracketing of the object intended, the intentional act is discovered to be a correlation between noesis and *noema,* the former being a real, temporally individuated act and the latter an ideal, omnitemporal meaning.
P_4: The meaning-intention is fulfilled when the object intended is presented precisely as it was intended.
P_5: "Noema" is the product of giving meaning to the sensory stuff, or hyletic data.
P_6: Identity of an object is constituted by overlapping *noemata*, which enter into a synthesis of coincidence.

P_7: “Existence,” “non-existence,” “possibility,” “fictional” are predicates of the *noema*, which correspond to the appropriate thetic qualities of the act.

P_8: The thing itself, as true Being, is the correlate of the idea of perfect and final fulfillment.

P_9: Intentionality is a temporal process of striving after truth, but exhibits at its core a logical structure, as described in propositions P_1–P_7.

Genetic Phenomenology

P_{10}: In the “original” process of time-consciousness, every presentation as a “now” is a fulfillment of an expectation-intention.

P_{11}: There is a continuous distancing from the source point of the now, as a new now emerges—one is the primary retention and another in the presentification of it as the present of the past.

P_{12}: There is no absolute beginning, no mere ur-datum that is not a fulfillment of a prior protention. We are always in the middle of an endless process. Any arbitrary point can be treated as a null point.

P_{13}: Protention is a tendency, a passive expectation. Retention also has its protentional element. Retention and protention penetrate each other.

P_{14}: In every phase, conscious life is both intention toward something and intention away from something (which appear as positive and negative tendencies).

P_{15}: Prior to the emergence of the active ego with its acts, there is a passive sphere consisting of intentional associations, tendencies, desires, and affections.

P_{16}: Originally egoless within the living present, the I first appears as the functioning I, not yet the subject pole but as a place where the original stream and constitution of the world takes place, and finally as an entity constituted in retention.[1]

Intentionality in Intersubjectivity

P_{17}: Empathy as an intentional act presents (to the empathizing ego) a new kind of transcendence, the other (the empathized) ego.

P_{18}: The transcendence of the other ego is very different from the transcendence of things given in sensory perception. The latter are constituted meaning-unities, the former cannot not but exist in itself and so possesses a stronger transcendence.[2]

P_{19}: My ego and the other egos do not have any *real* connection, their only connection being intentional.

P_{20}: The community of egos, through its “communalized intentionality,” constitutes an identical world as its ideal correlate.
P_{21}: The process by which a child builds up its idea of the world corresponds to the reflective delineation of the steps of constitution of the world. Genetic phenomenology and developmental psychology are correlates.
P_{22}: Empathy with the other egos may lead in either direction: either I “take over” the other’s position or I may distance myself from him. However, I cannot “take over” the other’s practical intentions (desires and willings).
P_{23}: The world is the horizon of passive consistent coincidence with the other.
P_{24}: A community is constituted by personal acts of “intimation,” “sharing,” etc., through an intuitive presentification, in empathy, of the other egos.
P_{25}: Social acts are so constituted that a personal act takes part in the life of the community.
P_{26}: A “many-headed” subjectivity (of a social unity) is thereby constituted, such that even if there is no real continuity between the streams of consciousness of the egos, each ego intentionally contains the other egos.
P_{27}: A special category of intentionality of the ego is the sexual desire, at first indeterminate, then having a determinate correlate in the other, reaching its fulfillment in the being-in-one-another of two fulfillments.
P_{28}: The sexual drive leads to “generation” and “cultural traditions”—important steps in the self-mundanization of the transcendental ego.
P_{29}: A consequent genesis is of a cultural world and a cultural history.
P_{30}: My passivity, in connection with the passivity of others, gives rise to the same world of things, the same time, a common “now and here.” My activity and others’ activities lead to constitution of layers of objects, so that transcendental phenomenology becomes intentional history of constitution.

Notes

The following abbreviations are used throughout the notes.

Briefwechsel	*Briefwechsel*, ed. Karl Schuhmann with Elisabeth Schuhmann, 10 vols. (Dordrecht: Kluwer, 1994)
Hua	Husserliana: *Gesammelte Werke* (various publishers, 1950–)
Husserl-Chronik	Karl Schuhmann, *Husserl-Chronik* (The Hague: Nijhoff, 1977)
Ideas I	*Ideas: General Introduction to Pure Phenomenology*, tr. W. R. Boyce Gibson (London: Allen & Unwin, 1931)
Ideen I	*Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie* (Tübingen: Niemeyer, 1971; 5th edition 1993)
Ideen II	*Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie, Zweites Buch,* Hua IV, ed. Marly Biemel (The Hague: Nijhoff, 1952)
Ideen III	*Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie, Drittes Buch*, Hua V, ed. Marly Biemel (The Hague: Nijhoff, 1952)
Logical Investigations	*Logical Investigations*, tr. J. N. Findlay, 2 vols. (New York: Humanities Press, 1970)

Chapter 1. The Freiburg Project

1. *Husserl-Chronik*, 199.
2. *Briefwechsel*, vol. III, 412.

Chapter 2. The Inaugural Lecture on "Pure Phenomenology"

1. The inaugural lecture was given on May 3, 1917, and appeared in *Tijdschrift voor Filosofie,* September 1976. An English translation appeared in Lester Embree (ed.), *Lifeworld and Consciousness* (Evanston, Ill.: Northwestern University Press, 1972), 3–18.
2. This correlation was already anticipated in the *Prolegomena.*
3. Husserl, *Origin of Geometry*, first published as *Beilage* III, Hua VI, chap. 19.

Chapter 3. Constitution of Nature

1. *Ideen II*, Hua IV, ed. Marly Biemel, 1952. For the first section of the *Ideen II*, the best commentary is to be found in the book *Husserls Phänomenologie der materiellen Natur* by Bernhard Rang (Frankfurt am Main: Klostermann, 1990). Here I pay my debt of gratitude to then director Rang of the Husserl Archive at Freiburg for his help during my visit in 1993. He is not here to see these fruits of that research.
2. *Ideen II*, § 4.
3. Ibid., § 6.
4. Ibid., § 8.
5. *Ideen I*, 269.
6. Ibid., 274
7. Rang, *Husserls*, 32, n. 46.
8. *Ideen II*, § 25. Taking *Ideen II* into consideration requires a thorough revision of a familiar contrast between Husserl and Heidegger.
9. *Ideen II*, § 19.
10. Ibid., § 11.
11. Ibid., § 13.
12. Ibid., § 31.
13. Ibid., § 10.
14. Ibid., § 36.
15. Ibid., § 43.
16. Ibid., § 45.
17. Ibid., § 17.
18. Recall Merleau-Ponty's use of the idea of forgetting in a similar context.
19. Following K. C. Bhattacharya, I would prefer to call it *felt body.* See K. C. Bhattacharya, *Studies in Philosophy*, vol. II (Calcutta: Progressive Publishers, 1958), 19–88, esp. the chapter entitled "Bodily Subjectivity," 50 ff.
20. Ibid., 90.
21. Ibid., 81.

Chapter 4. Constitution of Living Beings and Mind

1. This use of "soul" is very different from a theological use of "soul." For this use, see Hegel's discussion of "Seele" in his *Enzyclopädie der philosophischen Wissenschaften*, §§ 388–411.
2. Compare P. F. Strawson's concept of the "person" as the one to whom one ascribed both *M*-predicates and *P*-predicates. See P. F. Strawson, *Individuals: An Essay in Descriptive Metaphysics* (London: Methuen, 1959).
3. *Ideen II*, 95 n.
4. Hegel regarded them as objective spirit.
5. The Vedāntins deal with this question, and are led to positing the pure witness-consciousness (*sākṣī-caitanya*), which persists in the absence of intentionality.

6. *Ideen II*, 111.
7. While mathematization of the mental, and consequent quantification, is much in practice in today's psychology, what needs to be considered in this context today is the validity of the current talk in much of analytic philosophy of "mental causation."
8. *Ideen II*, 134–135.
9. Ibid., 137. Husserl's thesis at this point needs to be revised in light of the third law of thermodynamics, which introduces a sort of historicity. Another science of material things is geology, which exhibits a certain historicity of rock formation. But the historicity has to be distinguished from the historicity of mental formations.
10. "Das, was ich gesehenes Leib nenne, ist nicht gesehenes Sehendes, wie mein Leib als getasteter Leib getastetes Tastendes ist." Ibid., 148.
11. See ibid., § 41(c).
12. Tom Nagel made this point of view popular in Analytic philosophy, in his article "What Is It Like to Be a Bat?" *Philosophical Review* 84 (1974), 435–450.
13. *Ideen II*, 62.

Chapter 5. Constitution of the Spiritual World

1. Husserl writes : "[W]ir in passender Weise die phänomenologichen Reduktionen vollziehen" ("in appropriate manner, we perform the phenomenological reductions"), *Ideen II*, 174.
2. Ibid., 177.
3. Thus writes Husserl: "[Auf] die Rede folgt Antwort, auf die theoretische, wertende, praktische Zumutung ... folgt die gleichsam antwortende Rückwendung, die Zustimmung (das Einverstanden) oder Ablehnung (das Nicht-einverstanden), ev. ein Gegenvorschlag usw." Ibid., 192–193.
4. Ibid.
5. Ibid., *Beilage* V, 315 f.
6. Ibid., 208.
7. Ibid., 210.
8. Ibid., 213.
9. Ibid., 252.
10. Ibid., 258–265.
11. Ibid., 274.
12. Ibid., 280–297.
13. Ibid., 297.
14. Ibid., 298.
15. This view seems to be different from the idea of "an individual's own essence" stated in §§ 14–15 of *Ideen I*. Here this essence is said to be an "open essence."
16. *Ideen II*, 299.
17. Ibid., 300.
18. Ibid., 302.
19. Ibid., *Beilage* XIV, 377–393.
20. One wonders, e.g., why the "pure I" is introduced in the first place in a book dealing with "nature."
21. Nicolai Hartman, *Der Aufbau Strukturen der realen Welt* (Berlin: Anton Hein, 1940).
22. A. N. Whitehead, *Process and Reality* (New York: Free Press, 1978).
23. P. F. Strawson, *Individuals: An Essay in Descriptive Metaphysics* (London: Methuen, 1959). The thesis of *Ideen II* has to be read together with the lectures on "Nature and Spirit," which I analyze and expound in the next chapter after giving an exposition of the *Ideen III*. As a matter of fact, some parts of "Nature and Spirit" were incorporated into *Ideen II*.

Chapter 6. Phenomenology and the Foundation of the Sciences

1. Hua V, 1952.
2. This account, accordingly, goes back to an earlier phase, and should have been dealt with in my *Philosophy of Edmund Husserl: A Historical Development* (New Haven: Yale University Press, 2008). But I decided to move the exposition to this volume, in order to preserve the sequence. In any case, the *Ideen* spanned a large part of Husserl's life.
3. For perception of things, Husserl does not use the designation "outer perception," because that would apply also to perception of lived bodies.
4. *Ideen III*, § 10.
5. Ibid., § 7.
6. Ibid., 26.
7. Ibid., 129.
8. Ibid., § 16.
9. See chap. 19 in my *Philosophy of Edmund Husserl*, esp. 372–384.
10. Gilbert Ryle, *The Concept of Mind* (London: Hutchinson, 1949).
11. A. N. Whitehead, *Process and Reality* (New York: Free Press, 1978).
12. Martin Heidegger, *Sein und Zeit* (Tübingen: Max Niemeyer, 1953), chap. I.

Chapter 7. The Bernau Manuscripts and the C-Manuscripts on Time

1. Edmund Husserl, *Die Bernauer Manuskripte über das Zeitbewusstsein* (1917–18), Hua XXXIII, edited by Rudolf Bernet and Dieter Lohmar (Dordrecht: Kluwer, 2001), editors' introduction, xxiii (citing a letter of Husserl to Heidegger dated March 28, 1918), editors' introduction, p. xxii.
2. "I am in Bernau ... in a quiet country hotel (here there is no place for cure), very well looked after, for two months already." Husserl to Gustav Albrecht, September 27, 1917.
3. *Nachlass*, L II, 12.
4. Ibid., 15.
5. Ibid. We can still distinguish between perceptive phantasy (= picture consciousness) and reproductive phantasy. The former has a present object, a picture, which however is given as "as if" actual. The latter, i.e., reproductive phantasy is generally what is called "phantasy" whose object is not presented as having any modality of actuality.
6. Ibid., L I, 16.
7. Ibid., L I, 14.
8. Ibid., L I, 49.
9. Ibid., Text 13, 262–263.
10. Hua XXXIII, Text 2, § 1.
11. Ibid., § 27.
12. Ibid., 28n.
13. However, when consciousness is psychological, it becomes a "stream" in objective time, ibid., 45.
14. Ibid., 46.
15. For this see ibid., Texts 14 and 15.
16. Ibid., 277–78.
17. *Nachlass*, L I, 17.
18. *Ideen I*, § 15.
19. Hua XXXIII, 321–322.
20. Ibid., Text 10.
21. Ibid., 251.

22. These C-Manuscripts have not yet appeared in a Husserliana edition; indeed, they have not been published. My exposition is based on my research on the manuscripts at the Husserl Archive in Freiburg; reference numbers follow the archive's numbering.
23. C17, IV.
24. C3, I.
25. C3, III.
26. C3, III.
27. C2, I.
28. C3, III.
29. C2, I.
30. Ibid.
31. C2, II.
32. C2, II.
33. C16, V.
34. C17, IV.
35. C17, V.
36. At this point, students of comparative philosophy may want to recall the discussions of "deep dreamless sleep" (*susupti*) in Indian philosophical schools, especially among the Advaitins.
37. C17, V.
38. For a detailed analysis of the idea of "generative synthesis," see my chap. 10 of this book.
39. See C4.
40. C4, 166 ff.
41. C16, VI.
42. C16, 1.
43. C6, VII (from May 1933).
44. C17, II (from 1930–31).
45. C17, V (from 1931).
46. The Vedāntins, in their endless concern for "deep sleep," appeal to the recollective judgments "I slept well," "I did not know myself or any thing" as testifying to the presence of consciousness during deep sleep.
47. The Indian *yogins* speak of a kind of sleep (experienced by the *yogins*) in which one is also awake, a wakefulness in sleep. See Sri Aurobindo on *yoga*.
48. Similar problems arise with regard to the use of the concept of moment (*ksana*) in Indian philosophy, Buddhism in particular.
49. Recall his conception of metaphysics as the theory of individual reality. See chap. 21 of my *Philosophy of Edmund Husserl*.
50. See Husserl, *Briefe an R. Ingarden* (The Hague: Nijhoff, 1968), 154.
51. See R. Bernet, "Wirkliche Zeit und Phantasiezeit: Zu Husserls Begriff der zeitlichen Individuation," *Phänomenologische Forschungen* (2004), 37–56.
52. In this broad stroke, I am following Aron Gurwitch's descriptions, especially in his *Field of Consciousness* (Pittsburgh: Duquesne University Press, 1964).

Chapter 8. Researches in Intersubjectivity

1. *Zur Phänomenologie der Intersubjectivität, Erster Teil*, Hua XIII, ed. Iso Kern (Dordrecht: Kluwer, 1973), Text 15.
2. Hua XIII, 374.
3. Ibid., 415.
4. Ibid., 418.
5. Editors' introduction to Hua XIII, XXXIV.

6. Hua XIII, 87–88.
7. *Beilagen* XXVI, XXVII, XXVIII, XXIX, and XXX of Hua XIII.
8. Hua XIII, 189.
9. *Beilage* XXVIII, Hua XIII, 229.
10. *Beilage* XXX, Hua VIII.
11. *Zur Phänomenologie der Intersubjectivität, Zweiter Teil*, Hua XIV, ed. Iso Kern (Dordrecht: Kluwer, 1973), 8.
12. Compare Levinas's insistence that the other (self) is not an intentional object. Here Husserl recognizes the truth in an otherwise excessive claim.
13. Hua XIV, Text 4.
14. Ibid., 99.
15. Ibid., Text 6.
16. Ibid., *Beilage* XIII, 120.
17. Ibid., *Beilage* XIV.
18. Ibid., 136.
19. Ibid.
20. Ibid.
21. Ibid., see esp. Text 13.
22. Ibid., 250–251; esp. see the editor's footnote here.
23. Ibid., *Beilage* XXXIV, 285–288.
24. Ibid., 257.
25. Ibid., 270.
26. Hua VII, 114–115.
27. Ibid., 258.
28. Ibid., 265.
29. Ibid., 266.
30. *Erste Philosophie II*, Hua VIII, ed. Rudolf Boehm (The Hague: Nijhoff, 1959, 169.
31. Ibid., 174n.
32. Ibid., 480.
33. Ibid., *Beilage* XXXI.
34. Merleau-Ponty possibly refers to this *Beilage* when he finds this sentence in Husserl's posthumous writings.
35. Hua VIII, 506. Ludwig Landgrebe, "Meditation über Husserls Wort: Die Geschichte ist das große Faktum des absoluten Seins," in *Tijdschrift voor Filosofie* XXXVI/1 (1974), 107–126.
36. Hua VIII, 170–71.
37. See A. N. Whitehead, *Process and Reality* (New York: Free Press, 1978).
38. Hua VIII, 387–388.
39. Ibid., 388.
40. *Cartesianische Meditationen*, § 48, Hua I, ed. Stephan Strasser (The Hague: Nijhoff, 1950), 135.
41. Hua XIV, *Beilage* LXVIII.
42. Ibid., 477–478.
43. Ibid., 484.
44. Ibid., § 31.
45. Ibid., 503.
46. Ibid., 504.
47. Ibid., 531.
48. Hua XV, 7–8.
49. Ibid., 11.
50. Ibid., 12.

51. Hua I, § 8.
52. Hua XV, 76.
53. Ibid., 77.

Chapter 9. The Fifth Meditation and After

1. The other four *Cartesian Meditations* will be expounded later in this book.
2. I explain this distinction later in this book.
3. Paul Ricoeur, *Husserl: An Analysis of Phenomenology*, tr. E. G. Ballard and Lester Embree (Evanston, Ill.: Northwestern University Press, 1967), 118.
4. Fifth Cartesian Meditation, § 47.
5. These objects called "transcendent" are not yet constituted as material things belonging to objective nature.
6. It is possible, however, to maintain that in the life of the infant there is a temporal genesis of this stronger sense of objectivity, which the newborn originally lacks and then acquires at a certain time (as Piaget has shown).
7. Ricoeur, *Husserl*, 124.
8. Ibid., 10 ff.
9. Michael Theunissen, *Der Andere: Studien zur Sozial-ontologie der Gegenwart* (Berlin: Walter de Gruyter, 1965).
10. Esp. *Das Zwischenbereich des Dialogs: Sozialphilosophische Untersuchungen in Anschluss an Edmund Husserl* (The Hague: Nijhoff, 1971); see A. Aguirre, *Genetische Phänomenologie und Reduktion* (The Hague: Nijhoff, 1970); K. Heid, *Das Problem der Intersubjektivität und die Idee einer phänomenologischen Transzendentalphilosophie* (The Hague: Nijhoff, 1972); E. W. Orth, "Anthropologie und Intersubjektivität," in *Phänomenologischen Forschungen* 4 (1977), 103–129; E. Ströker, *Husserls transzendentale Phänomenologie* (Frankfurt am Main: Klostermann, 1987); and I. Yamaguchi, *Passive Synthesis und Intersubjektivität bei Edmund Husserl* (The Hague: Kluwer, 1982).
11. Schutz's letter to Gurwirsch, dated October 12, 1952, in *Philosophers in Exile: The Correspondence of Alfred Schutz and Aron Gurwirsch,* 1939–1959, ed. Richard Grathoff, tr. J. Claude Evans (Bloomington: Indiana University Press, 1989), 182.
12. See Rudolf Bernet, Iso Kern, and Eduard Marbach, *An Introduction to Husserlian Phenomenology* (Evanston: Northwestern University Press, 1993), 157–158.
13. Ibid., 159.
14. See Jacques Derrida, "Violence and Metaphysics," in *Writing and Difference*, ed. and tr. Alan Blass (Chicago: University of Chicago Press, 1978).
15. Ibid.
16. See Elizabeth Ströker, *Husserls transzendentale Phänomenologie* ((Frankfurt am Main: Vittorio Klostermann, 1987).
17. See I. Yamaguchi, *Passive Synthesis und Intersubjectivität bei Edmund Husserl,* esp. 96. So does Aguirre in his *Die Phänomenologie Husserls im Lichte ihrer gegenwärtigen Interpretation und Kritik* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1982), esp. 39 f.
18. K. Held, "Das Problem der Intersubjectivitat," in *Perspektiven transzendental-phänomenologischer Forschung*, ed. U. Clasges and K. Held (The Hague: Nijhoff, 1972), 3–60.
19. This is true of Brentano's "inner perception."
20. Hua XV, 85.
21. Ibid., 98.
22. Ibid., 108.
23. Ibid., 109.

24. Ibid.
25. Ibid., 114–115.
26. Ibid., 115.
27. Ibid., 125.
28. Ibid., 130.
29. Ibid., 134.
30. Ibid., 137.
31. Ibid., 139.
32. Ibid., 142.
33. *Zur Phänomenologie der Intersubjectivität*, Part III, Hua XV, ed. Iso Kern (The Hague: Nojhoff, 1973), 191.
34. Ibid.
35. Ibid., 199.
36. Ibid., 212–213.
37. Ibid., 213.
38. Ibid., 214.
39. See P. F. Strawson, *Individuals: An Essay in Descriptive Metaphysics* (London: Methuen, 1959).
40. Hua XV, 335.
41. Ibid., Text 20.
42. Ibid., 341
43. Ibid., 366.
44. Ibid., 371.
45. *Zur Phänomenologie der Intersubjektivität*, Part III, 427.
46. Hua XV, esp. Text 22 from November 1931.
47. Ibid., 380.
48. Ibid., 383.
49. Ibid., 385.
50. Ibid., 386.
51. Ibid., 392–923.
52. See mss. AI V 1, A IV 12, A VII 23, A VII 11, A VII 20.
53. G. Misch, *Lebensphilosophie und Phänomenologie* (Leipzig and Berlin: Meiner, 1931).
54. Editor's introduction to Hua XV, XLV.
55. For this entire discussion, compare the theory of speech understanding developed by Austin and, following him, by John Searle.
56. Hua XV, Text 32.
57. *Zur Phänomenologie der Intersubjektivität*, Part III, 582.
58. Ibid., 583.
59. See my "On the Roots of Reference: Quine, Piaget, and Husserl," in Robert Shahan and Chris Swoyer, *Essays on the Philosophy of Quine* (Norman: University of Oklahoma Press, 1978), 21–44.
60. Hua XV, 585.
61. Ibid., 586.
62. Ibid., 587–588.
63. Ibid., 594.
64. Ibid., 595.
65. Ibid., 597.
66. The Buddhists have much to teach us in this regard, especially in their thesis of the twelve-membered causal chain of Dependent Origination.
67. To Husserl's list in Hua XV, 637, I have added (1) below, in order to accommodate an earlier maintained thesis.

68. There can be internal resistance if one of the legs suffers from paralysis.
69. Text 38, September 1934.
70. See my chapter 6 in this book.
71. Hua XV, 669.
72. Ibid., 670.

Chapter 10. *Passive Synthesis and Genetic Phenomenology*

1. *Ideen I*, 145.
2. *Ideen II*, 12–13.
3. Ibid., 276.
4. Ibid., 279.
5. Hua IV, 332.
6. Hua XI, ed. Margot Fleischer (The Hague: Nijhoff, 1966).
7. *Nachlass*, F I, 38.
8. Hua XI, 5.
9. Ibid., 15.
10. Ibid., 19.
11. Ibid., 20.
12. Ibid., 21.
13. Ibid., 38.
14. Ibid., 51.
15. Ibid., 57.
16. Ibid., 64.
17. Ibid., 62.
18. Ibid., 64.
19. Ibid., 67.
20. Ibid., 76.
21. Ibid., 77.
22. Ibid.
23. The locution "belief" needs clarification at this point (Hua XI, *Beilage* VII). Here Husserl distinguishes between belief as an *ego cogito*, as a meaning-intention expressible as "I believe," as being intentionally directed toward an object, and belief in the sphere of pure passivity in which the I has not yet emerged as the striving, objectively directed subject. In the latter sense, an expectation, a memory, may stir in the background without being an *ego cogito*. There are further modalizations of the *ego cogito* that can be made explicitly thematic.
24. Hua XI, 96.
25. Compare Samkara's notions of *adhyāsa* (superimposition) and cancellation (*bādha*), in the Indian school of Advaita Vedānta.
26. *Analysen zur passiven Synthesis*, 377–381.
27. Samkara calls it *adhyāsa*, mistaking one thing for another, which is not memory but "like memory" (*smritirūpa*).
28. *Analysen zur passiven Synthesis*, 123.
29. Ibid., 125.
30. Ibid., *Beilage* XV from 1922–23.
31. *Analysen zur passiven Synthesis*, 137.
32. Ibid., § 31.
33. Ibid., 149.
34. Ibid., 172.
35. Ibid., *Beilage* XXV.

36. *Critique of Pure Reason*, A293/B350.
37. *Analysen zur passiven Synthesis*, 193.
38. Ibid., 194.
39. Ibid., 201.
40. Ibid., 203.
41. In the sphere of passivity Husserl prefers to speak of a "self" being given, and in the sphere of ego's activity he prefers to speak of an "object," ibid., 203.
42. *Analysen zur passiven Synthesis*, 212–217.
43. See Immanuel Kant, *Kritik der reinen Vernunft*, Appendix to Transcendental Analytic.
44. Edmund Husserl, *Aktive Synthesen: Aus der Vorlesung, Transzendentale Logik, Ergänzungsband zu Analysen zur passiven Synthesis*, ed. Roland Breeur, Hua XXXI (Dordrecht: Kluwer, 2000), 4.

Chapter 11. *Transcendental Logic I*

1. Immanuel Kant, *Kritik der reinen Vernunft*, A19. Also see A69/B94.
2. Hua XXXI, 40.
3. Ibid., 43.
4. Ibid, 67.
5. "Das Eine wiederholt sich nicht im Gleichen, es ist nur einmal, aber im Vielen gegeben," ibid., 78.
6. *Analysen zur passiven Synthesis*, 339.
7. In a footnote on p. 340 of Hua XI, Husserl notes that phenomenology contains (a) a universal phenomenology of universal structures of consciousness; (b) constitutive phenomenology; and (c) a phenomenology of genesis.
8. *Analysen zur passiven Synthesis*, 345.

Chapter 12. *Transcendental Logic II*

1. Edmund Husserl, *Erfahrung und Urteil: Untersuchungen zur Genealogie der Logik* (hereafter EU), ed. Ludwig Landgrebe (Hamburg: Classen und Coverts, 1948). English translation *Experience and Judgment*, tr. J. S. Churchill and K. Ameriks (Evanston, Ill.: Northwestern University Press, 1973).
2. Dieter Lohmar, *Edmund Husserls Formale und transzendentale Logik* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2000), introduction.
3. Cf. the Vedantic notion of "unknown existence." All that is known is known as having been previously unknown (i.e., as having *ajnatasatta*).
4. EU, 29.
5. EU, 63.
6. Ibid., § 14.
7. Ibid., 68–69.
8. Ibid., 70. Heidegger precisely attempts this in his account of the transition from "hermeneutic as" to "apophantic as" in *Sein und Zeit* (Tübingen: Max Niemeyer, 1953), § 33.
9. EU, 78.
10. In the field of thinking, far beyond passive pre-givenness, a thought stands out from among many others, when it also at the same time opposes the others presented.
11. Cf. EU, 83.
12. See my *Philosophy of Edmund Husserl*, chap. 13.
13. EU, 119.
14. Ibid.

15. Ibid., § 29.
16. Ibid., 193–194. Husserl takes this to be the sense of Kant's well-known thesis that time is the form of sensibility and so the form of all possible worlds of objective experience (ibid., 191).
17. Ibid., 232.
18. Ibid., 240.
19. Ibid., 247 n. 15.
20. Ibid., 250.
21. Ibid., 250.
22. Better still would be the translation of "*S* is red" into "*S* has the color red."
23. Ibid., 267.
24. Ibid., 276.
25. Ibid., § 60.
26. Ibid., § 68.
27. There are, however, ideal objects that have factually one singular embodiment, as, e.g., Raphael's Madonna. But such an ideality is, in principle, repeatable, as is Goethe's *Faust*.
28. Nicolai Hartmann makes much use of this distinction between free and bound idealities in his *Die Grundlegung der Ontologie*. It is not clear, however, whether he got the distinction from Husserl or not.
29. But the constitution of an ideal state such as is to found in Plato's *Republic* is a free ideality.
30. EU, 351.
31. Ibid., § 79 f.
32. This view was advocated also by J. Cook Wilson, F. Ramsey, and the Navya-Nyaya school of logic.
33. EU, 379.
34. The definition of universal (*sāmānya*) in Nyāya-Vaisesika textbooks is: "ekatve sati anekasamavetatvam" ("while being one, it is inherent in many").
35. In EU Husserl has held that similarity is always in respect of something, and this something is what is identically common to the similars.
36. EU, 397.
37. On the "concretum," see the *Ideen I*, § 15.
38. The Nyāya Vaisesika does not recognize these, and introduces several exclusionary principles (*jātibādhaka*), among which one is: universals cannot belong to one unique individual. Husserl seems to evade such a principle by speaking of "repetition": there are ideally many repetitions of the one, and it is these repetitions that provide the many instantiations.
39. EU, 407.
40. Consider the principle of mathematical induction: if something is true of any arbitrary number *n* and of *n* + 1, then it is true of all numbers.
41. Cf. most notably Klaus Reich, *Die Vollständigkeit der Kantischen Kategorientafel*, 3d ed. (Hamburg: Felix Meiner, 1986).

Chapter 13. *Transcendental Logic III*

1. Among the many commentaries on this work, two are of special preeminence: Suzanne Bachlelard, *A Study of Husserl's Formal and Transcendental Logic* (Evanston, Ill.: Northwestern University Press, 1968), and Dieter Lohmar (ed.), *Edmund Husserl: Formale und transzendentale Logik* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2000).
2. Kant, *Kritik der reinen Vernunft*, A55/B80.
3. A transcendental-psychological reading of Kant is given at many places by Norman K. Smith in his commentary on Kant's *Critique of Pure Reason* as well as by Leonard Nelson, Husserl's colleague in Göttingen.

4. On this issue, see A. Reinach, "Kants *Auffassung des Humeschen Problems*," *Sämtliche Werke* (Munich: Philosophia, 1976), 67–93.
5. Kant imagines such a state of mathematics before it became a true science, which he calls "the groping stage," and holds that "the transformation must have been due to a revolution" (*Critique of Pure Reason* B xi, tr. N. K. Smith [New York: St. Martin's Press, 1965]), B x–xii. A comparison with Kant's reading of the history of science as sketched in the preface to the second edition of the *Critique* provides interpretive differences.
6. This idea that there are many different paths to transcendental phenomenology has been worked out by many scholars, most ably by Iso Kern, "The Three Ways to the Transcendental Phenomenological Reduction in the Philosophy of Edmund Husserl," in F. Elliston and P. McCormick (eds.), *Husserl Expositions and Appraisals* (Notre Dame, Ind.: Notre Dame University Press, 1977), 126–149, originally published in *Tijdscrift voor Filosofie* 24, (1962), 303–345.
7. Dieter Lohmer determines that these remarks are drawn from the text of a course on logic Husserl gave in the winter of 1920–21, at places even orally.
8. This phenomenon of repetition of the same lexical unit led Indian grammarians to the theory of *sphota*, and the modern language theorists to the type-token distinctions.
9. *Formale und transzendentale Logik*, Hua XVII, ed. P. Jansen (The Hague: Nijhoff, 1974) (hereafter FutL), § 2.
10. The Sanskrit philosophers of language called it *dhvani*, as distinguished from a word or a sentence.
11. FutL, 20.
12. I had found this position unacceptable in my *Husserl's Theory of Meaning* (The Hague: Nijhoff, 1969) but had not noticed the change in his view in FutL.
13. Lohmar, *Husserls Formale Logik*, at footnote 40 and the references given there.
14. Ibid., 42.
15. *Logical Investigations*, Inv. II; Inv. III, § 10, 510.
16. Ibid., Inv. IV, § 14.
17. FutL, Appendix III, 330–334.
18. *Erste Philosophie I*, Hua VII, chap. 2.
19. Ibid., 25.
20. Ibid., 29.
21. This is what the Indian logicians called "semantic appropriateness," or *yogyatā*.
22. Sokolowski's focus has been on this aspect.
23. For more on this topic, see my "Husserl's 'Logic of Truth,"' in my *Logic, Truth and the Modalities* (Dordrecht: Kluwer, 1999), esp. 181–183.
24. Kant, *Kritik der reinen Vernunft*, A58/B82; A59/B83.
25. See Husserl's *Logical Investigations*, Inv. 1, ch. 8, § 51. For Chisholm's work, see Roderick Chisholm, *Theory of Knowledge* (Englewood Cliffs, N.J.: Prentice Hall, 1966), chaps. 2 and 3.
26. G. Evans and J. McDowell (eds.), *Truth and Meaning: Essays in Semantics* (Oxford: Clarendon Press, 1976), 609.
27. *Erste Philosophie I*, 17–24.
28. I have, for reasons such as hinted at here, suggested in "Husserl's 'Logic of Truth"' that it would be better to divide the first stratum, i.e., pure logical grammar, into two substrata: first, a pure syntax and, then, a semantic level that lays down the semantic categories and rules for determining material (i.e., semantic) compatibility and incompatibility. Logic of noncontradiction can get to work only then.
29. For a detailed discussion of the "confused" evidence in the case of a sentence, see Lohmar, *Husserls Formale Logik*, 48–54.
30. FutL, § 83.

31. Ibid. This is a questionable assumption. Can a universal judgment be reduced to a finite conjunction of individual judgments?
32. Ibid., Appendix III, § 2.
33. Ibid., § 89b.
34. Ibid., § 22.
35. This self-interpretation shows that the hypothesis that he had retracted the alleged psychologism of that early work under the influence of Frege's devastating criticism is just mistaken. For this topic, see my *Husserl and Frege* (Bloomington: Indiana University Press, 1982).
36. This last remark shows why in this book I have rejected attempts to understand the idea of a logic of truth in terms of a formal ontology.
37. See my chapter 8 in this book.
38. FutL, § 48.
39. Ibid., § 52.
40. Ibid., § 54b.
41. Ibid., 24.
42. Ibid., § 57. Regarding the possibility of identifying ideal-objects, see § 58.
43. In "self-giving," the word "self" refers to the object.
44. FutL, § 63.
45. Ibid., § 64
46. Ibid., §§ 65–66.
47. Ibid., 136.
48. Ibid., § 76.
49. Cf. the Vedānta or Māmsā doctrine of *svatahprāmānya* of knowledge, which, contrary to Husserl, regards "truth" as a constitutive property of knowledge. Cf. K. C. Bhattacharya's essay "Knowledge and Truth," in *Studies in Philosophy* (Calcutta: Progressive Publishers, 1956), vol. II, chap. 9.
50. FutL, § 80.
51. *Experience and Judgment* and *Erste Philosophie* develop this criticism of the presupposition of "absolute evidence" by returning to the evidence of pre-predicative experience.
52. Lohmar, *Husserls Formale Logik*, 155.
53. FutL, § 84.
54. See my chapter 9 in this book.
55. Edmund Husserl, *Die Krisis der europäischen Wissenchaften und die transzendentale Phänomenologie*, ed. Walter Biemel, Hua VI (The Hague: Nijhoff, 1962), §9(h).
56. The Indian philosophers of language call this *yogyatā*, or semantic appropriateness.
57. FutL, § 89b.
58. Ibid., § 90.
59. Ibid., § 92a.
60. Ibid., § 92b.
61. Ibid., § 94.
62. Ibid., § 95.
63. Ibid., § 97.
64. Ibid., § 98.
65. Ibid., § 100.
66. A. Reinach, "Kants Auffassung des Humeschen Problems" (1911), now included in *Reinach, Sämtliche Werke*, ed. Karl Schumann and Barry Smith (Munich: Philosophia, 1989), vol. I, 67–93; English translation by me in *Southwestern Journal of Philosophy* 7 (1976), 161–168.
67. FutL, § 101.

68. Ibid., § 103. This amounts to, in the language of Vedānta, being *svatah-prakāsa,* and *svatah-pramā.*
69. FutL, § 106.
70. Ibid., § 107.
71. Ibid., §107b.
72. These distinctions are perspicuously recorded in Appendix I of FutL.
73. Hua XVII, 340–341.
74. Ibid., 340.
75. Husserl to Misch, November 16, 1930 (draft).
76. Hua XVII, 282.
77. Ibid., 283–284.

Chapter 14. *Preparations for the Second Systematization*

1. The *Ideas* was regarded as the first systematization, and the *Krisis* as the third and penultimate.
2. Edmund Husserl, *Erste Philosophie, Erster Teil* (1923–24), Hua VII, ed. Rudolph Boehm (The Hague: Nijhoff, 1956); *Zweiter Teil*, Hua VIII, ed. Rudolph Boehm (The Hague: Nijhoff, 1959). Henceforth these editions will be referred as EP I and EP II, respectively.
3. EP I, 114.
4. Ibid., 32.
5. Ibid., 61.
6. Ibid., 62.
7. Ibid., 63.
8. *Beilage* XI, Hua VII, 335 f.
9. Ibid., 342.
10. EP I, 86.
11. Ibid., 90.
12. Ibid., 106 f.
13. Ibid., 122.
14. Cf. Kant, *Kritik der reinen Vernunft*, "Transzendental Aesthetik," § 4.4.
15. EP I, 138.
16. Ibid., 141.
17. Ibid., 145.
18. Ibid., 146.
19. Ibid., 148.
20. Ibid., 149–150.
21. Ibid., 155.
22. Ibid.
23. Ibid., 156.
24. Ibid., 163.
25. There is a large and growing secondary literature on Husserl's relation to Hume. For this see R. E. Murphy, *Hume and Husserl: Towards Radical Subjectivism* (The Hague: Kluwer, 1980).
26. EP I, 163.
27. Ibid., 165–166.
28. Kant, *Kritik der reinen Vernunft*, B132.
29. EP I, 192.
30. Ibid., 193.
31. Ibid., 197–198.
32. Ibid., 272–273.

33. *Einleitung des Herausgeber*, Hua VIII, esp. xlii.
34. EP II, 6.
35. Ibid., 6.
36. The Sanskrit word *samkalpa* captures this accomplishment at its best.
37. Ibid., 17.
38. Ibid., 22.
39. Ibid., 30.
40. Ibid., 34.
41. Ibid., 35.
42. Ibid., 40–41.
43. Ibid., 42.
44. Ibid., 47.
45. Ibid.
46. Ibid., 380.
47. Ibid., 383.
48. Ibid., 387.
49. Ibid., 387 ff. Notice the theme of the *Krisis* lectures suddenly emerging around 1924.
50. Contrast Husserl's thesis with the sense in which Samkara's "non-dualistic" Vedānta asserts that the world is false, or *mithyā*—a theme I will not develop here.
51. EP II, 55–64.
52. Ibid., 63.
53. *Beilage* XVI (from 1924), 410.
54. EP II, 76.
55. Ibid., 78–79. Husserl writes at this point "Ich betone: entdecken" (78).
56. Ibid., 80.
57. Ibid., "als ein Puls meines Ichlebens," 81.
58. Ibid., 88.
59. The Nyāya calls the first *vyavasāya*, whose linguistic expression is "that is a house," and the latter *anu-vyavasāya* (*anu* means "that which comes after"), whose linguistic expression is "I perceive that house."
60. EP II, 90.
61. Ibid., for Husserl's reply, 90–91.
62. See *Beilage* XV, esp. 409.
63. EP II, 92.
64. Ibid. This is done on 87–111.
65. *Beilage* II, esp. 313.
66. EP II, 313.
67. Ibid., 111.
68. Ibid. Husserl uses the expression "Ineinanderschachtelungen" on 114.
69. Ibid., 317 f.
70. Ibid., 444 ff.
71. Ibid., 144.
72. Ibid., 155.
73. Ibid., 159.
74. EP II, 152.
75. Ibid., 185.
76. Ibid., 496.
77. Ibid., 501 f.
78. The text is possibly from 1924.

Chapter 15. Lectures between 1925 and 1928

1. Edmund Husserl, *Phänomenologische Psychologie*, ed. Walter Biemel, Hua IX (The Hague: Nijhoff, 1962).
2. For Dilthey's view, see his *Descriptive Psychology and Historical Understanding*, tr. Richard Zaner and Kenneth Haiges (The Hague: Nijhoff, 1977).
3. *Phänomenologische Psychologie*, Beilage II.
4. Ibid., 35.
5. Ibid., 36.
6. Ibid., 127.
7. Ibid., 135.
8. Ibid., 148.
9. Ibid., 149.
10. Ibid., 163.
11. "Aber miteinander haben der Daten verschiedener Felder keine sinnliche, also hyletische Einheit." Ibid., 173.
12. Ibid., 171n. 1.
13. Ibid., 175.
14. Ibid., 158.
15. Ibid., 198.
16. Ibid., 212.
17. Ibid., 239.
18. Ibid., 242.
19. Ibid., 244.
20. Ibid., 245.
21. Ibid., 250. Husserl does not reflect, however, upon the status of the proposition "*P T P**," to avoid an infinite regress.
22. The second draft as it is published in Hua IX was revised by Heidegger and contains clear marks of Heidegger's thoughts. I will draw the attention to some of these thoughts in the notes to follow.
23. Husserl here speaks of "philosophy," not of "metaphysics."
24. This way of relating "transcendental" to "transcendent" is not directly Kantian, but is clearly Heideggerian. In his first Kant book, Heidegger writes: "Die transzendentale Deduktion stellt the Frage nach der inneren Möglichkeit der Transzendenz." Martin Heidegger, *Kant, und das Problem der Metaphysik*, 2d ed. (Frankfurt am Main: Vittorio Klostermann, 1951), 51.
25. Ibid., 261.
26. Ibid., 268–269.
27. Ibid., 272.
28. Ibid., 273.
29. At this point Heidegger asks, Is it not the case that a world in general belongs to the essence of a transcendental ego? He refers to his concept "being-in-the-world" later developed in *Sein and Zeit*, I, §§ 12 and 69.
30. Heidegger here refers to his critique of *Vorhandenheit* (being present at hand), and his thesis that (human) *Dasein*'s mode of being is not *Vorhandenheit.*
31. Ibid., 275.
32. "Phenomenology as Cooperative Task: Husserl-Farber Correspondence during 1936–37," tr. Kati Kyung Cho, *Philosophy and Phenomenological Research* 1, supplement (Fall 1990), 27–43, esp. 37–38.
33. Heidegger notes that this is a sort of "ascendancy," which still continues to be "immanent," is an essential possibility in which a human being returns to himself ("zu sich Selbst kommt"). Ibid., 276 n.

34. See Heidegger's explanation of "positivity" in his questions to Husserl.
35. Of the third draft, we are left an Introduction and some concluding lines in Landgrebe's typescript. The Introduction is included in *Beilage* XXIX in Hua IX. See the text-critical remarks of the editor on page 645.
36. This thought finds a place in the *Cartesian Meditations*, Meditation IV.
37. Ibid., 292.
38. Ibid., 297. To be noted is that this expression "in sich and fur sich" is Hegelian in tone.
39. Ibid., 297. Clearly Husserl is referring to the paradoxes in the foundation of mathematics.
40. Hua IX, 298.
41. The entire letter is included in the *textkritische Anmerkungen* to Hua IX, 600–601.
42. For reflections on Heidegger's critical notes in the drafts for the *Encyclopedia Britannica*, see my article "Consciousness and Existence," *Man and World* 2 (1978): 324–35.
43. Reprinted in Hua IX, 302–349. Also to be considered are *Beilagen* XXXI and XXXII.
44. *Phänomenologische Psychologie*, 307
45. Ibid., 308.
46. Ibid., 310–11.
47. This is what we today call extensional logic, as distinguished from intensional logic.
48. Ibid., 316.
49. Ibid., 331.
50. Heidegger in his letter to Husserl inquires about the precise meaning of this unintelligibility.
51. Ibid., 333.
52. Ibid., 333.
53. Ibid., 342.
54. Ibid., 343.
55. Ibid., 344.
56. Ibid., 348.

Chapter 16. *The Cartesian Meditations*

1. Jan Patočka, I believe, means "overflowing with ideas."
2. Jan Patočka, "Erinnerungen an Husserl," *Die Welt des Menschen—Die Welt der Philosophie*, Festschrift für Jan Patočka, heruasgegeben von Walter Biemel und den Husserl Archiv zu Löwen (The Hague: Nijhoff, 1976).
3. I expounded the famed Fifth Cartesian Meditation in chapter 8, in the context of the discussion on the problem of intersubjectivity, and in chapter 9. Here I give a quick résumé of Meditations I–IV. I use the Husserliana edition, *Cartesianische Meditationen und Pariser Vorträge*, edited by S. Strasser, Hua I (The Hague: Nijhoff, 1950).
4. This would be followed by a kind of third attempt in the *Krisis* lectures in Vienna and Prague.
5. For hints, see his remarks in his letter to Roman Ingarden dated March 14, 1930.
6. See chapter 19.
7. *Cartesianische Meditationen*, 205.
8. Ibid., 11.
9. Ibid., 12.
10. Ibid., 15.
11. Ibid., 44.
12. Ibid., 205.
13. Ibid., 49.
14. Indian philosophers should note that this is precisely what is called the "anu-vyavasāya."

15. The Naiyāyikas describe its status as "pucchalagna," i.e., "attached to the original act by the latter's tail," as it were.
16. (1) and (2) as distinct, successive experiences are recognized by Nyāya. The Vedānta, as well as Yogācāra Buddhism, collapse them. For Kant, (1) is implicitly (2). (3) is recognized by Vedānta; likewise, (3) and (4) collapse for Vedānta.
17. *Cartesianische Meditationen*, 73.
18. Eugen Fink, "Husserl's Philosophy and Contemporary Criticism," in *The Phenomenology of Husserl*, edited by R. O. Elveton (Chicago: Quadrangle Press, 1970), 115–116.
19. *Cartesianische Meditationen*, 81.
20. Cairns writes the following as having transpired in a conversation with Husserl and Fink on August 11, 1931: [Husserl, in his conversation with Cairns, said as Cairns recalls] "The transcendental ego itself is not, in its activity, temporal but rather temporalizing. … It acquires *habitus*, but as *Ich-Pol* [ego pole] it is not in time the way the *Objekt-pol* [object pole] is." Further, "In speaking of *habitus*, Husserl spoke of *Habe* (having, possession), which made clear that he was aware of the etymological significance; and on that account chose the word *habitus*." *Conversations with Husserl and Fink* (The Hague: Martinus Nijhoff, 1976), 8.
21. See ibid., *Conversations*, 12–13.
22. Eugen Fink, *Sixth Cartesian Meditation*, tr. Ronald Bruzina (Bloomington: Indiana University Press, 1995), 155.
23. Fink's "Weltbefangenheit" is a telling description of what Husserl calls "natürliche Einstellung."
24. See Bruzina, translator's introduction, Fink, *Sixth Cartesian Meditation*, x–xiii.
25. Cairns, *Conversations,* 60. The conversation took place on Decmeber 27, 31.
26. This situation is explored in great detail by Bruzina in his monumental work *Edmund Husserl and Eugen Fink* (New Haven: Yale University Press, 2004).
27. Cairns, *Conversations*, 75, dated May 11, 1932.

Chapter 17. The Vienna and Prague Lectures

1. About this circle, Patočka informs us that the initiative in founding it was taken by a Brentano student, Emil Utitz, who returned to Prague from Halle and wanted to make Prague a center for phenomenological studies. The linguistic circle in Prague had already become world famous. The philosophical circle, consisting of faculty members from philosophy and linguistics was founded in 1934 on the occasion of the Prague Philosophical Congress of the same year.
2. Germany was represented by, among others, Heyse, whose Nazi sympathies were well known. I heard his lectures in Göttingen in the postwar years.
3. Husserl's longtime assistant Landgrebe was in Prague working on his *Habilitation*. Among his students was the world-famous linguist Roman Jacobson of Prague.
4. In a letter to his old student Mahnke, Husserl wrote (on October 17, 1932) of the *Meditations*, that it consists only of "Vorweisung, Vorbereitung, Skizze, Zeichnung einiger großen Linien" of the concrete and differentiated work he had been doing (*Briefwechsel*, vol. III, 484–86). In his letter to Landgrebe, dated July 11, 1935, Husserl writes that one should understand his later work on "I and the Others" and on "home community" (*Heimgenossenschaft*) as a mode of the I, the "stranger-community" as a mode of the alter ego, as continuation of the Fifth Meditation (*Briefwechsel*, vol. IV, 335). Those who consider Husserl's work in the late 1930s as a complete break from his transcendental phenomenology have failed to grasp both the early and the later work.
5. Husserl, *Die Krisis der europäischen Wissenschaften und die transendentale Phänomenologie*, ed. Walter Biemel, Hua VI (The Hague: Nijhoff, 1954), 314–348.
6. Ibid., 326.

7. Ibid., 327.
8. Ibid.
9. Ibid., 336.
10. "[I]n jenem hohen and echten Sinne, von dem wir allein sprechen." Ibid., 337.
11. Ibid., 338.
12. Ibid., 339.
13. Ibid., 344.
14. Ibid., 4.
15. "Vernunft wird Unsinn," ibid., 4.
16. David Carr draws attention to Husserl's use of "Dasein" for "existence." Is this an influence of Heidegger? I think not; if it were, Husserl would have used simply "Dasein" and not "menschlichen Daseins." But it seems certain that he is referring to the growing existentialist concern with the meaninglessness of human existence.
17. *Krisis*, 8.
18. Ibid., 23. See also Husserl's fragment "Origin of Geometry."
19. *Krisis*, 35.
20. Ibid., 41.
21. Ibid., 53: "zugleich entdeckender und verdeckender Genius."
22. Ibid., 60.
23. David Carr regards the growing "existentialism" as having an influence on Husserl's thinking at this stage. See his translator's introduction to Husserl, *The Crisis of the European Sciences and Transcendental Phenomenology*, tr. David Carr (Evanston, Ill.: Northwestern University Press, 1970).
24. *Krisis*, 67.
25. Ibid., 73.
26. Compare Heidegger's claim that what is "unthought" is more important than what is "thought" by a great philosopher.
27. *Krisis*, 110.
28. Ibid., 115.
29. Ibid., 122.
30. Ibid., 131.
31. Ibid., 469.
32. Contrast Heidegger, for whom being-in-the-world is ontologically prior to the subject-object correlation.
33. *Krisis*, 153.
34. Ibid.
35. Note the rather confusing use here of the words "epoché" and "reduction." They are, at other places, used synonymously.
36. *Krisis*, 158.
37. In a footnote on p. 169, Husserl notes that the discovery of this "correlation a priori" in the *Logical Investigations* totally "shook him," so much so that he made it the theme of his life's researches.
38. Husserl's remark on p. 175 that "Subjektivität nur in der Intersubjektivität ist" is a close approximation to Merleau-Ponty's insistence that in his later manuscripts Husserl takes subjectivity to be intersubjectivity. Merlau-Ponty, *Phenomenology of Perception*, tr. Colin Smith (London: Routledge, 1962), xiii.
39. *Krisis*, 176.
40. Ibid., 177: "Wechsel dieser ineinender fundierten partialen Einstellungen."
41. Ibid., 179.
42. Ibid., 186.
43. In these questions, Husserl seems to be confronting the Heideggerian thesis in *Sein und Zeit*.

44. *Krisis*, 188.
45. See my chapter 9 in this book.
46. The precise sense of this “necessity” remains rather obscure.
47. For these problems, see Anthony J. Steinbeck, “Generativity and the Scope of Generative Phenomenology,” in *The New Husserl: A Critical Reader*, ed. Donn Welton (Bloomington: Indiana University Press, 2003). It would be a mistake to interpret Husserl’s concern with these questions as signifying a retreat from his transcendental philosophy. To the contrary, these questions arise step by step in the “descent,” in constitutive order, from the absolute ego to the concrete human life, and thus lead to a comprehensive transcendental philosophy. Consequently, Husserl regards it as “ridiculous” to take his transcendental philosophy as “Cartesianism.” What is important is, not to preserve and secure objectivity, but *to understand*, with evidence, how objectivity is possible. And this is what transcendental phenomenology seeks to do, which the natural sciences do not and simply cannot.
48. See the appendix “Origin of Geometry,” *Krisis, Beilage* III, for more on this theme.
49. This is in accordance with the original meaning of *theoria* and *theoretiker*.
50. One may ask when this *übernationalität* came about. Under the Holy Roman Empire or, more recently, in the European Union? But was this “universe of nations” inspired by the Husserlian ideal of science?
51. “Im geistigen Sinn gehörn offenbar die englishen Dominions, die Vareinigten Staaten usw zu Europe, nicht aber die Eskimos oder Indianer der Jahrmakrtsmenagerien oder die Zigeuner.” *Krisis*, 318–319.
52. It is in this context that Husserl proclaims that “ich [Husserl], der vermeintliche Reaktionär, weit radikaler bin und weit mehr revolutionär als die sich heutzutage in Worten so radikal Gebardenden.” Ibid., 337.
53. Ibid., 339.
54. Ibid., 345.
55. For this, see J. N. Mohanty, “Theory and Practice in Indian Philosophy,” in *Explorations in Philosophy*, vol. I, ed. Bina Gupta (New Delhi: Oxford University Press, 2001).
56. Immanuel Kant, *On History*, ed. L. W. Beck (Indianapolis: Bobbs Merrill, 1983).
57. Elisabeth Ströker, *Husserl’s Transcendental Phenomenology*, tr. Lee Hardy (Palo Alto: Stanford University Press, 1993), 184 f.

Chapter 18. *“Origin of Geometry” and Husserl’s Final Philosophy of History*

1. Edmund Husserl, *L’origine de la geometrie*, tr. and intro. Jacques Derrida (Paris: Presses Universitaires de France, 1st ed., 1962, 2d ed., 1974). My references to Husserl’s text are to Husserliana volume VI. I also cite from Derrida’s commentary by referring to the German translation of Derrida’s introduction and Bernet’s valuable foreword to the German edition, cited as Bernet. The German edition is entitled *Jacques Derrida, Husserls Weg in die Gechichte am Leitfaden der Geometrie. Ein Kommentar zur Beilage III der “Krisis.”* German translation by Rüdiger Hentschel and Andreas Knop, with a foreword by Rudolf Bernet, Übergange series, ed. Richard Grathoff and Bernhard Waldenfels (Munich: W. Fink Verlag, 1987).
2. Husserl, *Die Krisis der europäischen Wissenchaften und die transzendentale Phänomenologie*, ed. Walter Biemel, Hua VI (The Hague: Nijhoff, 1962), 370.
3. Ibid., 378.
4. “Geschichte ist von von vornherein nichts anderes als die lebendige Bewegung des Miteinander und Ineinander von urpsrüunglicher Sinnbildung und Sinnsedimentierung.” Ibid., 360.
5. Bernet, 48.

6. Ibid., 53–54.
7. Ibid., 55.
8. Ibid., 67.
9. Ibid., 78.
10. "Das historisch an sich Erste ist unsere Gegenwart." From this we reach backward through the backward questioning (*Rückfrage*). *Krisis*, 382.
11. Bernet, 117.
12. References are to the material available in the Husserl Archive, according to the standard practice.
13. A IV 8, 61–63.
14. Ibid., 68–69.
15. Ibid., 71–72.
16. A V 5, 18.
17. A VII 11, 18, 21.
18. "Phenomenology as Cooperative Task: Husserl-Farber Correspondence during 1936–37," tr. Kah Kyung Cho, *Philosophy and Phenomenolgoical Research* 1, supplement (Fall 1990), 27–43.
19. For some biographical details, see Ronald Bruzina, *Edmund Husserl and Eugen Fink* (New Haven: Yale University Press, 2004), chap. 1.
20. For a detailed marshalling of facts and events bearing upon this situation, see ibid., chap. 1.
21. Cited in ibid., 49.
22. I attended Heiss's lecture in Göttingen.
23. *Sixth Cartesian Meditation*, 12–13.
24. Here "motivation" is to be taken in Husserl's specific sense of the word.
25. To be noted by scholars in Indian philosophy is how close this discourse is to, but not identical with, the Advaita Vedanta.
26. *Sixth Cartesian Meditation*, 42.
27. Ibid., 51.
28. Ibid., 57.
29. Bruzina includes in his edition of the Sixth Meditation texts by Husserl relating to Fink's draft. These texts date from summer 1933 to January 1934.
30. Bruzina, *Husserl and Fink*, 163.
31. Ibid., 165.
32. Husserl uses "Seele," translated by Bruzina as "soul." For me, "Seele," in Husserl's usage, means "mind."
33. Bruzina, *Husserl and Fink*, 191.
34. Cairns, *Conversations with Husserl and Fink* (The Hague: Martinus Nijhoff, 1976), 25.
35. *Ibid.,* 34.
36. Ibid., 71.
37. Ibid., 83.
38. Letter to Dieter Mahnke, dated January 8, 1931. *Briefwechsel*, vol. III, 473–476.

Chapter 19. *The End?*

1. Husserl reportedly told Cairns on December 23, 1931, that up to the war he was "set in a theoretical attitude," but since then "existential problems have been of primary interest to him." Cairns, *Conversations with Husserl and Fink* (The Hague: Martinus Nijhoff, 1976), 60.
2. Compare the Indian, especially the Vedāntic, theories of dream and dreamless sleep (*susupti*) and explanations of the recollection, "I did not know anything."

3. For the "primordial sphere" see the Fifth Meditation.
4. Cairns, *Conversations*, 19.
5. Malvine Husserl's account is taken from her "Skizze eines Lebensbildes von Edmund Husserl" (a word-processed copy given to me by Karl Schuhmann).
6. For some other recollections, see Bruzina, *Edmund Husserl and Eugen Fink* (New Haven: Yale University Press, 2004), 70. On the nurse who attended on him, Sister Adelgrandis, see Jaeger's "Conversations with Husserl," cited by Bruzina in *Husserl and Fink*, 70.

Chapter 20. Husserl and His Others

1. For a Husserlian critique of the Kantian concept of a priori, see vol. I. of Nicolai Hartmann's *Ethics*.
2. Josef König, *Der Begriff des Intuition* (New York: Olms Verlag Hildesheim, 1981).
3. See chapter 2 of my *Philosophy of Edmund Husserl* for Husserl's theory of space and his relation to Kant.
4. Richard Tieszen, *Mathematical Intuition* (Dordrecht: Kluwer, 1989), 19.
5. Kant, *Critique of Pure Reason*, A240/B29.
6. Ibid., A104.
7. Ibid., B133.
8. Ibid., A197/B242.
9. Husserl, "Philosophie als strenge Wissenschaft," *Logos* I (1911), 289–341, here 292.
10. Hua VII, 312 n. 2.
11. Ibid., 144.
12. Ibid., 804.
13. Ibid., 112.
14. Ibid., 284.
15. Ibid., 142.
16. Husserl, *Logik Vorlesung* 1902/3, ed. Elisabeth Schuhman (Dordrecht: Kluwer, 2001), II, 7.
17. Martin Heidegger, *The Basic Problem of Phenomenology*, ed. and tr. A. Hofstadter (Bloomington: Indiana University press), 96.
18. Ibid., 790.
19. Ibid., 135.
20. Herbert Spiegelberg, *The Phenomenological Movement* (The Hague: Nijhoff, 1969), I, 352.
21. Heidegger, *Gesamtausgabe*, vols. 56–57 (Frankfurt am Main: Klostermann, 1987).
22. Theodore Kisiel, "Heidegger's Hermeneutic Breakthrough," in Timothy J. Stapleton (ed.), *The Question of Hermeneutics: Essays in Honor of Joseph J. Kockelmans* (Dordrecht: Kluwer, 1994), 155–208.
23. Otto Pöggeler, "The Future of Hermeneutic Philosophy," in Stapleton (ed.), *The Question of Hermeneutics*, 26.
24. Ibid., 28.
25. Calvin Schrag, "Transversal Rationality," in Stapleton (ed.), *The Question of Hermeneutics*, 67.
26. Ibid., 74.
27. Ibid., 75–76.
28. Kisiel, "Heidegger's Hermeneutic Breakthrough," 165.
29. Ibid., 167.
30. Ibid., 168.
31. Heidegger, *Gesamtausgabe*, vol. 58, 237 f.
32. Ibid., 238.

33. Martin Heidegger, *History of the Concept of Time*, ed. and tr. Theodore Kisiel (Bloomington: Indiana University Press, 1985). Henceforth this work will be cited as HCT.
34. Ibid., 79.
35. *The Basic Problem of Phenomenology*, ed. and tr. A. Hofstadter (Bloomington: Indiana University Press, 1982), 63.
36. Martin Heidegger, *Sein and Zeit* (Tübingen: Max Niemeyer, 1967), 229.
37. Ibid., 111.
38. Ibid., 362.
39. Ibid., 50.
40. HCT, 59.
41. HCT, 70–71.
42. Martin Heidegger, "Seminar in Zähringen, 1973," in *Vier Seminare* (Frankfurt am Main: Vittorio Klostermann, 1977).
43. *Logical Investigations*, Inv. II, 780.
44. J. Taminiaux, *Heidegger and the Project of Fundamental Ontology*, ed. and tr. Michael Gendre (Albany: State University of New York Press, 1991), 35.
45. HCT, 108.
46. Ibid., 40.
47. *Sein und Zeit*, § 7.
48. Ibid., 35.
49. Aristotle, *Metaphysics* Z I, 1028a, 10–13 (my emphasis); also F2, 1003b, 5.
50. For other ways of bringing Heidegger and Husserl closer, see John D. Caputo, "Husserl, Heidegger and The Question of a 'Hermaneutic' Phenomenology," in Joseph J. Kockelmans (ed.), *A Companion to Martin Heidegger's "Being and Time*" (Washington, D.C.: CARP and University Press of America, 1986), 104–126. Also see Karl Lehman, "Metaphsyik, Transzendentalphilosophie und Phänomenologie in den ersten Schriften Martin Heideggers," *Philosophisches Jarbuch der Görres Gesellschaft* 71 (1964); S. Crowell, *Husserl, Heidegger and the Space of Meaning* (Evanston, Ill.: Northwestern University Press, 2001); P. Ricoeur, "Phenomenology and Hermenuetics," in *Hermeneutics and the Human Sciences*, ed. John Thompson (Cambridge: Cambridge University Press, 1981).
51. Z-310 f. "Z" refers to the edition of the Zähringer seminar included in Heidegger's *Vier Seminare*.
52. *Ideas* I, § 142.
53. *Sein und Zeit*, § 42.
54. Ibid., § 32.
55. Ibid., p. 151.
56. See Jacques Taminiaux, "Heidegger and Husserl's *Logical Investigations*, in *A Companion to Heidegger's "Being and Time,"* edited by Joseph J. Kockelmans, 63–88 (Lanham, Md.: University Press of America, 1986).
57. Husserl, *Briefwechsel*, vol. II, 180–184.

Chapter 21. A Theory of Intentionality

1. Notice the vindication of Sartre.
2. Note that this makes Levinas's critique both justified and ineffective.

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